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Respect

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Alfred

Wm. Lloyd Garrison

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THE
PROTESTANT;

OR

NEGATIVE FAITH, REFUTED,

AND

THE CATHOLIC;

OR

AFFIRMATIVE FAITH,

DEMONSTRATED FROM SCRIPTURE

Our preaching to you was not YEA and NAY—For the Son of God, Jesus Christ, who was preached among you by us—was not YEA and NAY: but YEA was in him. For all the promises of God are in him YEA: therefore also by him AMEN, &c.—2 Cor. i. 18. 19. Thus saith AMEN, the faithful and the true witness.—Apoc. iii 14.

BY THE VERY REV. W. P. MACDONALD, V.G.

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INTRODUCTION.

PROTESTANT is the general appellation by which all those sects designate themselves, that have built their various and ever-varying systems of belief upon the same bottom with the first Reformer, Luther : that is, on the right assumed by every one of interpreting the Holy Scriptures for himself : and of forming his faith accordingly. This common title, which they have taken to themselves, is, in truth, the most appropriate one they could possibly have chosen : as all their doctrines *purely such*, and properly their own, are but so many flat denials, or open *protests* made against as many affirmative articles taught by the Catholic Church. They are all negatives, or *no* ; opposed to as many affirmatives, or *yea*.

The first *negative*, or Protestant assertion, ever advanced, was that of the Devil to our first Parents in Paradise ; in direct contradiction to God's positive declaration, that if they eat of the forbidden fruit, *they should die*.—*You shall not die*, said the Devil. This *negative* was the first lie. Hence the Devil is called *a liar, and the father of lies*.

The Religion of God is *a revealed one*, and hence is called *Revelation*. But *a negative* cannot be *revealed* : for the denial of any thing supposes that thing previously revealed and affirmed : since where nothing is affirmed nothing can be denied. Hence, the Protestant's Creed, which consists entirely of denials, can make no part of *Divine Revelation*.

Christ, the eternal word, is the essential truth.—*I am the way, the truth and the life*, says he—John xiv. 6. But according to St. Paul, he, and his doctrine, is ever and essentially *affirmative* ; for he is neither *no* ; says that Apostle ; nor *yea* and *no* : that is, inconsistently affirming and denying the same thing : but he is always *yea* : for all the promises of God are in him *yea* ; and therefore in him AMEN ; that is, *be it so* ; which is *affirmative* ; and the very name of the faith.

ful and true witness. The name, therefore of *the deceitful and false witness* must be the opposite of *Amen*; that is, *be it not so: I deny it: I protest against it.*—2. Cor. i. 18, Apoc. iii. 14.

To *protest against* is to oppose. But an opposer is an *adversary*. The *Protestant* then has assumed the very title, by which in Scripture the Devil is designated.—1 Pet. v. 8. Psalms, lxxiv. 10. Eccles. xxxvi. 7. 1s. L. 8.

Another Scripture name of the Devil is, in Hebrew, *Abaddon*; in Greek *Apolluon*; which signifies *Destroyer*. But the word *Protestant*, or *denier*, has the very same meaning: for, to *deny* is to pull down and destroy what previous *affirmation* had built up.

And is not this just what the adversary has done and still continues to do, by the instrumentality of our Protestant Reformers; whose doctrines are all found, upon a near inspection, to be mere *denials* of what was ever taught in the whole Christian Church before them. Not one of all the Protestant Sects can shew me a single affirmative article in all they teach or believe; if we except what they have retained of the Catholic Faith; which is no more their property, than what is acquired by stealth or plunder, is the property of the thief or the robber. Their own distinctive and discriminating doctrines are all, as I said, but so many flat denials of those affirmed and taught in the universal, or *Catholic Church*, from the Saviour's time, down till the apostacy of the German Monk of Wirttemberg, in 1517. And, what is truly astonishing, and not otherwise to be accounted for, but by a blindfolding judgment, like that which still darkens the minds of the Jews; their negative doctrines are all the most evident contradictions to that very Scripture which they profess to make *their only rule of faith*; as, I trust, will be clearly shewn to the *sincere seeker of truth*, in the following strictures on the chief articles of their *negative faith*.

PART I.

THE SEVEN SACRAMENTS OF THE CATHOLIC CHURCH PROVED FROM SCRIPTURE.

Of the seven Sacraments of the new law, namely, *Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony*, Protestants deny five; admitting only two,—*Baptism* and the *Eucharist*; yet denying the necessity of the one, and the whole sacred essence of the other.

I.—BAPTISM.

The generality of Protestants deny the necessity of Baptism. The *Socinians, Unitarians, Moravians, Quakers, Shakers, Tunkers, Freethinkers, Universalists*, and numberless others, dispense with this Sacrament altogether. The *Baptists* and *Anabaptists*, hold it to be useless, if administered before a certain age; allowing all under that age to die without it. The *Presbyterians* and *Calvinists* consider the omission of it as no bar to salvation: and a great proportion of the Church of England Clergy entertain much the same idea concerning it.

Yet, in what clearer terms could the Saviour have declared its indispensable necessity than in the following, recorded in Scripture:—"Except a man be born again of water and the spirit, he cannot enter the Kingdom of God."—John iii. 5.

We are all born, as St. Paul says, "children of wrath" (Ephs. ii. 3), inheriting of our first progenitor, Adam, together with his guilt, its punishment; as is evidently

proved by the temporal portion of that punishment, the afflictions and sufferings which we all endure from the beginning to the end of our present life—from the cradle to the grave. For how, indeed, can the stream be pure, which flows from a polluted source; or the fruit be wholesome and good of that tree, which is vitiated in its core and root? We must, then, be renovated, or regenerated; that is, “born again of water and the spirit, before we can enter the Kingdom of God.” We must be made children, not of the carnal and sinful Adam, but of the spiritual and holy one, who is Christ; before we can recover our lost inheritance; which regeneration takes place in Baptism by water and the revivifying spirit. Hence the Saviour, in sending forth his Apostles “to teach all nations,” commanded them to “Baptise them in the name of the Father, and of the Son, and of the Holy Ghost,” (Matt. xxix. 19) adding, that “he who believes and is baptised shall be saved.” Mark xvi. 16. Whence it is clear, that Baptism is as necessary for salvation as belief, which in the same sentence he declares to be indispensable; for, “he who believes not,” says he, “shall be condemned.” It is on this last clause that the Anabaptist grounds his rejection of infant Baptism; for how, says he, can infants be said to have the indispensably required belief?

Just as they have reason, the gift of nature, granted to all mankind “born of the flesh;” so have they faith, the gift of grace, granted to all “born of water and the spirit.” The infant born without the consciousness or use of reason, is rightly accounted a rational creature, and the child of reason; and why should not the infant regenerated “of water and the spirit,” though without the consciousness and use of faith, be accounted in like manner a true believer? Would any one say that a young fruit tree was not in reality

a fruit tree ; because as yet it had borne no fruit ; the season for its bearing fruit not having yet arrived ?

The Devil, however, who seeks the ruin of our envied race, knowing the many millions whom the saving efficacy of this Sacrament would snatch from his grasp, and add to the number of the supremely blessed, induces those who, like our first Parents in Paradise, by listening to his deceitful suggestions, have allowed him to acquire over their minds a blindfolding influence. To dispense with Baptism altogether ; or at least to defer its administration to an age, before reaching which, as experience demonstrates, the far greater number of those born, die ; he thus both enhances the guilt of the parents, “ whose sins are visited on the children,” and gluts at the same time his hellish malice in ruining forever their hated offspring ; whose natural protectors he succeeds in persuading to leave them defenceless, his victims, and prey.

Aware, besides, of our not having, till we are baptised, any portion in Christ, or participation in his redeeming merits, he strives thus to keep us in that dismal state ; in which, after coming to the use of reason, we may and must accumulate guilt ; and, as the Apostle says, “ treasure up to ourselves wrath against the day of wrath” (Rom. ii. 5), but can never, as being under the dominion of sin, and *dead to God*, do the least thing deserving of eternal life. The end then of our life here is entirely reversed ; and our time, granted us only to work out our salvation, is thus wholly spent in working out our damnation.

The Anabaptist next grounds his rejection of infant Baptism on the example of our Saviour, who was not baptised till he was thirty years old. But his opinion in this respect is quite a whimsical novelty, never before his time so much as dreamed of in the Church of God ; and suggested only, like every other innovation

in the faith, by the cunning fiend, to effect his mischievous and destructive purposes. The time of the Saviour's baptism regarded not our operations, but his own ; and was evidently the fittest chosen, when he took up formally, at the full age of manhood, his sacred ministry ; and began at length to usher in his religion by fulfilling, as he said he would, all the legal figures "to the smallest tittle."—Matt.v.18. This, therefore, he did in the most regular and orderly manner possible. For *the purification*, or outward washing of the body with water, being the first legal figure, since, without observing it, none in the Jewish Church could have any participation in holy things ; it is therefore the first one fulfilled by the Saviour, who, in Baptism, annexes to the sign the thing signified : to the outward washing of the body with water, the inward washing of the soul with his grace : *baptising us*, as his precursor said, with the "Holy Ghost, and with fire" (Luke iii. 16), and thus fitting us for a participation in all the benefits of his holy religion, no longer externally *figurative*, but internally and spiritually *real* ; and for our final admission into the company of the blessed above.

He descended, therefore, into the waters, "the angel of the great council," like him who stirred the "probatic pond" (John v. 2) ; only in order, by the touch of his immaculate person, to impart to them their sanatory and purifying virtue.

He entered the Jordan, the prefigured Joshua, at the head of his people ; to lead them through it, with the ark and priesthood, to the land of promise : that is, with his church and followers, to the kingdom of heaven. Jos. 3.

Though purity itself, yet, having taken upon himself the likeness of a sinner, he submitted to receive from his astonished precursor the purifying sign ; in order

thus, as head of his church, to set the example to all its members to wash after him, and be made clean. But in all this we have nothing to imitate but the sole washing, or Baptism, in order to be cleansed; and surely the sooner this takes place, the better.

The Baptism of Blood, or Circumcision, to which the males alone were subjected, thus ends in the baptism of water, which now to both sexes is alike enjoined. For blood was *the atoning medium* to be shed but by the male; and which when finally shed by him upon the cross, was changed into the *purifying medium of water* in Baptism; which all, alike, as stained by sin, both male and female, require; which change is attested by the beloved Disciple with such particular earnestness as shews the deep and important meaning the circumstance contained.—John xix. 34, 35.

Then was brought forth from the wounded side of the spiritual Adam, laid in the deep sleep of death upon the cross, the spiritual Eve, his church, deriving from his heart's blood and substance her own existence, and the prolific power of bringing forth to him in baptism, a countless progeny.

"When I am exalted, said he, I will draw all things to myself:" John xii. 32—alluding, as the Evangelist observes, to the manner of his death, his exaltation on the cross; when, after being disowned and rejected by the Synagogue, the mother of the Christian Church; he raised up the daughter, by the foretold conversion of the heathen world; and took her to his sacred embraces, as his future sole beloved:—a mystery revealed to us in the Canticle of Canticles, where he addresses her as follows:—"Under the apple tree I raised thee up: there thy mother was corrupted; there she was deflowered that bore thee."—Ch. viii. v. 5.—"The apple tree" had proved the occasion of human guilt; in atonement for which is nailed to it,

and expires upon it, our mortal doomed humanity, which he disdained not to assume.

By all these mysterious allusions to the vivifying and purifying effects of Baptism, is shown the vital importance and indispensable necessity of this Sacrament ; at the same time that the uncertainty of human life warns us not to risk our salvation by delaying it. So long as one declines receiving it, he refuses to enrol himself among the followers of Jesus Christ ; and to fight under his banner. the cross ; till he has spent the best part of his life in the service of the Adversary ; for there is no neutrality in the spiritual warfare. " He who is not with me," says Christ, " is against me ; and he who gathers not with me, scatters "—Matt. xii. 30.

The Anabaptist still pleads, as a sanction for his practice, the frequent adult baptisms in the primitive Church. But how could the case be otherwise, all the while she was receiving into her bosom, the converted heathens of every nation ! But no sooner had these in general entered her " one fold," than baptisms of adults ceased to be common, and were finally discontinued. But never at any time, till the Anabaptist mania appeared, was the regenerating Sacrament withheld from all, or any, not arrived at a certain fixed period of their mortal existence. It was ever the wish of the Church, that all by baptism should enter the family of God, and be born his children " by water and the spirit," from their present life's earliest possible moment ; for, till baptized, we are all " children of wrath ;" lying under the curse of *original sin* ; and more or less perchance, of *actual* also.

But is it not absurd, some will say, the idea of an unconscious infant professing its faith, and vowing its service to God ; which are all the acts of an adult ?

Nothing more so, than what we see every day

practised under all temporal governments; when those, on whom the legitimate authority confers estates, dignities, privileges, and emoluments, to be enjoyed by themselves and their posterity, solemnly pledge with oaths, tendered to them on such occasions, not only their own true and firm allegiance to the granting authority; but also that of their children, and descendants for ever. Nor is the case without example in Holy Writ: for the Jews, in their covenant with God, bound their latest posterity, as well as themselves, to the strict observance of all his commandments. True it is that no one, without his own consent and knowledge can be bound over to what is contrary to his honour and interest; but by the guardians of these we may, and should be bound over to what is evidently conducive to our weal, and preventive of our ruin.

And here we cannot but admire the condescending goodness of God, in allowing that sin, which we had contracted without our knowledge, through the disbelief of others, to be thus cancelled without our knowledge, through the faith of others.

This merciful condescension in our regard, still further appears in his having so facilitated the means of freeing us from this mortal evil, transmitted down to us, like a family disease, together with our degraded and suffering nature. For, *the matter* in baptism is only a little water, sprinkled on the body; and water is found wherever man resides; it being indeed impossible for him to live without it. *The form* is only these words: "I baptize thee in the name of the Father; and of the Son: and of the Holy Ghost;" which the shortest memory can easily retain: and *the Minister*, in case of necessity, any man, woman or child, having the use of reason. Except, however, in cases where there is danger of death, the Priest is the only authorised and proper minister of baptism. And,

though this sacrament is valid, when rightly administered by the laity ; still the church requires the baptismal rites to be supplied by the pastor, as soon as it is safely practicable to do so. For by these solemn rites, prayers and benedictions, the infant's glory is enhanced in Heaven, should it die before coming to the use of reason : and should it live, they secure to it special grace, enabling it to work out its salvation : for the benedictions of the Church, except through our own fault, can never be fruitless or vain.

The universally communicable nature of this sacrament, so far from lessening, in our estimation, its efficacy and importance ; ought to convince us of its absolutely indispensable necessity. But, indeed, in the eye of reason, whatever God commands, however trifling in itself his injunction may appear, becomes, once enjoined by him, a matter of the utmost moment ; as is proved by all the ills of body and mind entailed upon us by the sin of our first parents ; that of only eating an apple against his command.

There are many other scripture proofs, besides those already adduced, demonstrative of the necessity of baptism : such as the miraculous mission of Philip to the eunuch ; whom he found and instructed in the indispensable nature of that sacrament ; as is evident from the eunuch's manner of requesting to be baptised. "Here is water," said he : "what hinders me then from being baptised ?"—Acts viii.36. The practice also invariably observed by the Apostles, of immediately baptising those converted to the faith, Acts x.

I say nothing as to the authority and constant practice of the Christian Church ; which in all ages considered Baptism as absolutely necessary for salvation ; two possible cases alone excepted, *martyrdom* ; and when baptism cannot be had, the ardent wish to receive it ; that wish including in it an implicit faith ;

a horror at sin, and a desire in all things to please God ; all which clearly prove one not devoid of that charity, which through Jesus Christ, insures our salvation. These two extraordinary cases are denominated in the Church, *the baptism of blood* ; and the *baptism of desire*.

But, in leaving the authority of the Church, which Protestants reject, entirely out of the question, I would ask these pretended scripturalists, where in all Scripture do they find one single text, authorising them to dispense with a sacrament so evidently of the Saviour's institution, and so indispensably necessary to salvation, as we have shewn from scripture ? And will they then venture, on their own responsibility, to supersede God's saving institution : to stop up the appointed channels of his necessary grace, derived from the full atonement and superabundant merits of the Redeemer : and even to proscribe, as evil, or worthless, and of no avail, the ready means afforded us, if we obey his command, of securing our eternal salvation ? Who, not under the influence of *Abaddon*, the Destroyer, would risk the endless ruin of their tender offspring by the omission of a rite so easily performed even had it been less clearly enjoined ; and not so universally practiced ?

Alas ! Poor "children of wrath !" departed hence the victims of sectarian prejudice, and blind presuming ignorance ! a leprous, loathsome, unblest brood, forbidden ever to mix with the holy and clean. — What wretched fate is yours, to be cast off as aliens by your Maker, and given up for ever, a forlorn, forfeited, hopeless race to his enemy, the destroyer ; never more to be blest with his paternal smile ; that smile, which cheers the universe, and makes the heart of every creature dance with purest joy !

It is true, we have nothing further revealed concern-

ing the fixed and final fate of those unfortunates, that that, as they were not "born again of water and the spirit," they can never enter the kingdom of God; and hence it is justly inferred that their punishment is only privation of bliss, forfeited by original sin, and attainable only through the Redeemer; not infliction of torment, which is due only for actual guilt. But, ah! from that privation what unspeakable and endless misery must flow! Not such as we experience here, in our present temporary state of existence, where all our sufferings are but short, and compensated besides with numberless delights; where the bitterness of our cup of sorrow is tempered with so many refreshing sweets; where our every affliction, if patiently born, affords us an additional claim to everlasting enjoyments; where cheering hope attends and supports through life our weary steps; lulls our every care; dries up our tears, and dispels our grief; still pointing out to us that endless bliss beyond the grave, our virtue's portion sure. Not as here, where God has fitted up, though but for our short residence, an abode so beautiful, rich and vast; where he himself, though unperceived, is daily working such wonders for our support and comfort; where all his creatures are made subservient to us; where his mercy shines forth above all his works, and the supernatural prodigies of his love to man, amaze and confound. Cast forth into that "land of misery and darkness," described by the holy Job,— "where the shadow of death, and no order, but everlasting horror dwells."—Job x. 22. These unregenerated infants are condemned to roam amid those gloomy regions of never ending despair, in the frightful vicinity of the tormented and tormentors; where nothing is spied but scenes of woe, and all the overwhelming torrent of God's wrath, poured out in thundering cataracts of inextinguishable fire upon his tor-

tured and terror-struck enemies ! O, cruelly careless, infatuated and guilty parents ! who, neglecting or despising, at the suggestion of the original tempter, the Saviour's easy preventative of so much evil, leave your helpless offspring exposed to so dire and irretrievable a fate !

II.—THE HOLY EUCHARIST.

The only other sacrament which Protestants admit ; and that but nominally, since with them it is nothing but common bread and wine ; is what they call the *Lord's Supper*.

Is this, then, will they say, the promised fulfilment of all the ancient figures ; the Paschal Lamb ; the wondrous manna, and all the unbloody sacrifices ; particularly that of Melchisedech ? Do all these mystical types and shadows point but at the baker's loaf, and wine-merchant's cheapest beverage ! Is this the marriage banquet of the King's son to which we are all so formally invited !—Matt. xxxii. 2. This the sumptuous feast prepared for us by wisdom herself ?—Prov. ix. Has she then no better fare to treat us with after all her preparations, than a mere earthly crust, and the simple juice of the grape ? unsanctified but as our ordinary meals are, with the sinner's benediction, not consecrated and changed by the omnipotent word of God pronounced over them by his appointed organs, the lawful successors of those whom he commanded to do just what he himself, the incarnate Deity, had done ; that is, to make these elements what he then with truth declared them to be, his very body about to be bruised and broken for us ; and his very blood about to be shed for the remission of our sins ? Is all what wisdom divine bids so pressingly her guests to eat, but a niggard morsel and scanty sip of those corruptible

elements, intended only for the short support of our mortal bodies? O, no: her's is a food divine; a sweet, a nourishing, an immortalizing repast for our better half, the soul. Her table is that spread for us against those who afflict us: Ps. xxii. 5—on which is displayed Messiah's best and most beautiful gift, the wheat of the chosen ones; and the wine germinating virgins. Zach. ix. 27. Still in her house; the Saviour's Church, built, not *on sand*, but *on the rock*; Matth. vii. 24, *ibid* xvi. 18, and reared and resting on her "seven pillars," the sacraments; "she immolates her victims; mixes her wine; sets forth her table; and sends her maids (her celibatory or unmarried clergy; her spiritual Eunuchs, who make themselves such for the kingdom of Heaven) to invite to the tower, and the walls of her city," not the worldly, wise, and great; but "who-soever is a little one," says she, "let him come to me:" and to the *unwise*, that is, to those simple enough to believe on her word alone, all she tells them concerning her wondrous feast; to these, therefore, accounted *fools*, by the incredulous, for not relying on their own erroneous judgment, rather than on her infallible declaration; to these unwise she says: "come, eat of my bread, and drink of my wine, which I have mixed for you. Leave off childishness; and live, and walk in the ways of prudence."—Prov. 9.

If we wish to be more particularly informed as to the nature of Wisdom's Banquet; let us hear herself, in her visible shape assumed, explain it, as she does in the clearest terms imaginable, for her banquet is no other than the Saviour's feast; which he describes to us, as follows:—

"I am," says he, "the living bread that came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world. Amen, amen, I say unto you;

unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. For my flesh is meat indeed, and my blood is drink indeed.—He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father has sent me; and as I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live for ever. These things he said, teaching in the synagogue at Capernaum.” John vi. 23, &c.

The promise of this “living and life-giving bread;” he verified at his last supper: when, after eating with his apostles the figurative paschal lamb; he concluded the mystic feast by fulfilling the figure; giving to them himself, the true paschal lamb, the divine food and nourishment of their souls; and desiring them, the pastors of his church, to do the same; even that which he himself had just done; that is, to change the elements, by the all efficient word of him, who created them, into his living body and blood; and distribute them, *as such*, to the rest of the faithful. For “taking the bread, he blessed it, and broke it, and gave it to them, saying: take and eat; this is my body:—and taking the chalice, he gave thanks, and gave it to them, saying: drink ye all of this: for this is my blood of the New Testament, which shall be shed for many for the remission of sins.”—Matthew xxvi. 26.

“Take and eat; this is my body.” says Jesus Christ. “It is not your body,” says the Protestant, “but only common bread taken and eaten as a figure of your body;”—“Drink ye all of this,” says the Saviour, “for this is my blood of the New Testament, which shall be shed for many, for the remission of sins.”—“It is not your blood of the New Testament,” says the Protestant, “but merely wine which was never

shed for the remission of sins:"--Can any two declarations more be opposite and contradictory than these? God's affirmation is here again met, as in paradise, by the devil's negation. Where in all scripture does the Protestant find this negative sense of the Saviour's plain affirmative declaration? In the concluding words of the institution,—(whispers the father of negatives)--you will find, says he, (the lying fiend, who durst quote Scripture to tempt even the Saviour,) that in these words—"Do this in memory of me," the negation is contained of the Saviour's affirmation: for, if what he gave was himself, how can he be a memorial of himself?—But why may not a prince, for instance, represent, together with his chosen fellow-actors in the drama, his former exploits and achievements for his people! And would this be less a memorial of himself, as he formerly was, or had been, for the good of his people, because he himself was there, the chief character in the commemorative exhibition or drama. Now this is just what takes place in the Eucharistic mystery: for in it is represented, not what Jesus Christ now is, immortal, glorious, and impassible; but what he once condescended to become for our sake: a suffering, bruised, and dying mortal; our propitiatory, long prefigured victim slain; by the eating of which, as the Apostle testifies "we show forth the death of our Lord, till he comes."—1 Cor. xi. 26.

"I came not," says our Saviour, "to abolish, but to fulfil the law. Amen, I say unto you, till heaven and earth pass away, one jot or tittle of the law shall not pass, till all be fulfilled:"—Matt. v. 17, &c., that is, till all the typical and figurative allusions in the Old Law find their exact accomplishment and complete realization in the New. But if what he called "his body," was not his body; but only bread as a figure

of his body ; and if what he called " his blood," the very blood, which at his Last Supper he was about " to shed for the remission of sins," was not his blood, but only wine, which was never shed for the remission of sins ; then the figure was not fulfilled, but continued ; or rather a comparatively mean and insignificant figure was substituted to an august, expressive and appropriate one. For who will compare with all the pompous sacrifices of old, with the Paschal Lamb, or the miraculous Manna, a little common bread and wine handed round to be just only tasted ? Can this even, as a figure, much less as the fulfilment of one and of all, be considered in any sense equal to the Paschal Lamb alone ; which, for its innocence, meekness, dumb and uncomplaining patience under the very hands of its slayers ; so fitly represented the meek and innocent Lamb of God ; who according to the prophecy of Isaias, " was led like a sheep to the slaughter ; and as a dumb lamb before his shearers, who opened not his mouth."—Is. liii. 7. To the lamb whose blood, like the Saviour's, when shed, became the sign of salvation to the people of God, turning aside from their doors on which it was sprinkled, the death dealing visitation of the destroying angel !—to the lamb, in the figure, as really eaten as slain ; and therefore to be as really eaten as slain in the exact fulfilment of the figure ; that of which we are repeatedly assured by the Saviour's most plain and positive declarations on the subject ?

" It is a hard saying," said the Jews, " and who can hear it ?" " It is a hard saying," says the Protestants, " and who can believe it ?" It is indeed a hard saying : and none can hear and believe it, but they, who, according to Saint Paul, " bring into captivity their understanding, in obedience to Christ :—2 Cor. x. 5." None but wisdom's " little ones ;" her reputed

unwise for so readily believing on her sole word, what surpasses so the understanding of man.

"It is written in the prophets," said the Saviour when inculcating this stupendous doctrine, "they shall all be taught of God. John vi. 45." Protestants, however, on this head, prefer being "taught by man," who can judge of nothing, but as he thinks he spies it in the dimglimmer of his natural, and but conjectural knowledge, and will credit nothing but what his glow-worm light of reason enables him to perceive ; who would sound with his atom-line and plummet the unfathomable depths of wisdom infinite ; and determine with his mite of intellect the possible extent of the operations of Omnipotence. How then can such, as are "taught of man," ever hear and believe a doctrine so far exceeding all human understanding ; and utterly incredible, were we not certain that he was God himself incarnate, the most holy one, and true, who taught it ?

They, on the contrary, who are "taught of God," can take his word for their security, well knowing that he can do infinitely more than they can comprehend ; that he who created all things out of nothing, can change them, when he pleases, into whatever he pleases. They see him daily working wonders in the administration of the universe, which shew that nothing is impossible to him. And can they rationally doubt his power to fulfil his own most solemnly repeated promises ? If asked by him, therefore, as the Apostles were ; if they too, like the rest, would leave him, rather than believe that he could give them his real flesh to eat ; what answer could we make, but that which Saint Peter made in their name, and in the name of all the true believers ; " Lord, said he, to whom shall we go ? Thou hast the words of eternal life : and we have believed and have known that thou art Christ, the Son of the living God.—John vi. 69."

The unbelief of Protestants in a mystery so clearly revealed by him, whom they acknowledge to be God, is the more unaccountable; as they have in all nature, and even in themselves, the constant and most striking proofs of his power to work the very change in question. For do they not behold him in the vegetable as well as the animal species of every denomination, "transubstantiating" one substance into another? Do they not behold him, even in themselves, "transubstantiating" their meat and drink into their very flesh and blood? Let them tell me else from what other source does the diminutive infant derive its increasing bulk till it has grown up into the full-sized, and perfect man? And can they then deem it absurd to believe, on his formal and repeated asseveration that he can do for himself in a "supernatural" and "instantaneous" manner, what he does in a *slow* and *natural* manner for all?—The first and last of his public miracles was "transubstantiation;" the first, that of water into wine at the marriage feast of Cana in Gallilee—John ii.;—the last a still greater one, that of bread and wine into his body and blood, at the mystical marriage feast of himself, the celestial "bridegroom, the king's son," to which all are invited. Matt xxii, 2. But this, the last and greatest of all his wonders wrought, he intended as the chief trial, test, and object of our faith.—Wherefore, resting it on the evidence of all other miracles, he denies it that of all the senses, but the *hearing*. "Faith," says the Apostle, "cometh by the hearing, and hearing by the word of Christ."—Rom. x. 17. And can we distrust his word, so clearly, frequently and emphatically announced? Can we refuse our entire reliance on that word, to the truth of which, all nature has borne such miraculous testimony? The winds and the waves were seen subject at his call, and the inhabitants of the deep

crowded instantly where he willed them. The watery element grows firm under his steps. The vegetating productions are blasted by his frown. Diseases, defects and debilities of every kind vanish at his word. The blind see ; the deaf hear ; the sick are restored to perfect health ; the lepers are cleansed ; the devils fly at his rebuke ; even death and the grave, at his summons, yield up instantly their dead : the very inmost thoughts of the human heart are known to him. In a word, the whole of nature owns him, though disguised in human form, her almighty Maker and Sovereign Lord.

If we see him not performing such miracles, we behold him daily working in the administration of this universe other wonders as astonishingly great.—For instance, to give life is a far greater act of omnipotence, than to restore it : and this we see him do daily, by calling into existence millions of creatures, and giving them life and a being, which they never had before. He reproduces with increase the seed in the ground to feed his needful creatures ; as he re-produced the loaves and fishes in the desert to feed his fasting followers : and can he not as easily re-produce in its very distribution, by the hands of his pastors, “ the bread of life,” which he promised to give us ? It was from this very miracle, a most stupendous one certainly, that he took occasion to challenge the belief of the multitude, who had witnessed it, in his power to furnish them with a far more wonderful and exquisite repast : not an earthly one, for the short support of the body ; but a heavenly and life-giving one, for the nourishment of the soul : food, as he affirms, far exceeding even the miraculous manna of the Israelites, and infinitely surpassing the Protestant’s poor drop and crumb.

It was our original distrust in the word of God, and

our guilty wish for forbidden knowledge, that wrought all our woe in Paradise, by making us the willing dupes of the deceiving fiend. The reparation, therefore, of our fault is our entire reliance on the word of God, without coveting to know and understand more of his mysteries than he has been pleased for the present to reveal. As a trial, therefore, of our faith in his word, he has grounded his whole religion on mysteries inexplicable; several of which are admitted by Protestants as articles of their faith; such as the unity and trinity of the Godhead, the Incarnation of the Eternal Son, the resurrection of the dead, &c. And, while they admit these, as essential truths revealed to us by the Deity, can they reject, though more explicitly, repeatedly, and emphatically revealed and taught by the same authority, the Eucharistic mystery, on the sole plea of its incomprehensibility?

Yet in the whole of nature, which is that single object which man in his present state does fully comprehend? Are we not every where surrounded with mysteries inexplicable? Are we not in every sense, a perfect mystery even to ourselves? And shall we doubt the clear declaration of God, because to us its verification is quite incomprehensible?

The Eucharistic mystery is, if you please, the hardest to be understood. It is, if I may call it so, "the mystery of mysteries," and the one by which our trust in the divine word is put to the severest test.—But then it is, on this account, the clearest and most fully revealed of any; not only by the Saviour's solemn, plain and positive declarations on the subject; but by the, else unmeaning, legal sacrifices, types and figures, the whole of which but pointed at this mystery, and found in it their full accomplishment.

Our belief in this mystery, from our total reliance on the word of God, is the ample amends made to

him for our original distrust in his word : and, as we fell from him by our disbelief, we are restored to him in this mystery, and united with him in the closest manner, in reward of our perfect faith. Our bane is thus changed into our bliss ; and “ the tree of death,” with its forbidden fruit, converted into “ the tree of life ;” the fruit of which we are commanded to eat as the sovereign antidote against the threatened death ; for on the tree of the cross that body hung, and that blood was shed, to the eating or drinking of which is promised eternal life.—John vi. as above.

Still to those not “ taught of God,” but of man, how incredible and absurd must seem so deep a mystery ! And hence do we see all the sectaries, though they affect to cling to the letter of the Scripture, racking their brains, and risking every conjecture, rather than take the Saviour’s words in their plain, unfigurative, and literal meaning. They believe his declaration only in as far as they think they understand it. Where then is the merit of their faith, if they believe nothing of the word of God but what they comprehend ? Strange presumption in such short-sighted and ignorant worms, to set themselves thus to judge how far the evident disclosures of Omniscience are admissible ; rejecting of them as absurd and impossible, whatever comes not within the narrow sphere of their intellect.—“ Faith,” says St. Paul, “ cometh by the hearing.”—Rom. x. 17.—“ It stands not on the wisdom of men, but on the power of God.” 1 Cor. ii. 5. “ We speak,” continues he, “ the wisdom of God in a mystery : a wisdom which is hidden ; which God ordained before the world unto our glory ; which none of the princes of this world knew. But to us God has revealed them by his Spirit ; for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, but the

spirit of a man, that is in him? so, the things also that are of God, no man knoweth but the spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; that we may know the things that are given us from God; which things also we speak not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual. But the sensual man perceiveth not the things that are of the spirit of God, for it is folly to him; and he cannot understand, because it is spiritually examined. But the spiritual man judgeth all things, and he himself is judged by no man: for who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—*Ibid.*

Those, therefore, "taught of God," and who thus "have the mind of Christ," can see in this Eucharistic mystery a doctrine worthy of that God, who with his word created all things out of nothing: and, in our belief in a mystery so inexplicable, an act of homage paid to his veracity proportionably great, while those "taught of man, who perceiveth not the things that are of the spirit, see nothing in it but folly, because they cannot understand."

Yet in all this prodigy of love to man, there is nothing too much for him to accomplish, who could stoop so from his sovereign height to the extreme lowliness and utter abjection of our fallen and wretched condition: could even assume our suffering and mortal humanity, and in it, "as a worm and no man, the reproach of man, and the outcast of the people"—Ps. xxi. 6.—bear the expiatory punishment of our guilt, in order to save us from destruction. It is not too much for him, who could make himself our brother, to vouchsafe so to dwell in the midst of us: disguised, indeed, to try our faith, and muffled up in the sacramental

veils ; but in that very same, though now glorified and impassible humanity, which he disdained not to take upon himself for our sake.—Here he stands between us and the just wrath of his Heavenly Father ; pleading “our high priest according to the order of Melchizedek,” a merciful respite for sinners, and preserving thus our sin-polluted world from destruction : as Moses, interposing himself between the angry Deity and the guilty Israelites, prevented their threatened extermination : and as Aaron, the High Priest, hastening forth with his censor and holy fire, stayed the havoc made in the camp by the destroying Angel.—Numb. 14. Ibid. 16. 48.

Yes, he still deigns to dwell in the midst of his followers here on earth. His love for us, which knows no bounds, will not suffer him to be absent from the darling objects of his care and concern. “My delight,” says he, “is to be with the children of men”—Prov. vii. 31 :—“Lo ! I am with you at all times, even to the end of the world”—Matt. xxviii. 20 :—and, “where two or three are gathered together in my name, there am I in the midst of them.”—Matt. xvi. 20.

No bars or doors can now exclude his presence. In the midst of his Disciples, though closetted up for fear of the Jews, he suddenly stood : and gave his wounds to be felt by his doubting Apostle : chiding him at the same time in the gentlest manner for his incredulity. “Because thou hast seen me, Thomas,” said he, “thou hast believed ; but blessed are they, who have not seen and yet have believed.” John xx. 29.

“I will not leave you orphans,” said he to his dear afflicted followers, who thought they were going to lose him. “I will come to you again. Yet a little while, and the world sees me no more, but you see me, because I live : and you shall live. In that day you shall know that I am in my Father : and you in me :

and I in you. He who hath my commandments, and keepeth them : he it is who loveth me : and he who loveth me, shall be loved by my Father : and I will love him, and manifest myself to him."

"Judas, not the Iscariot, saith to him ; Lord ! How is it that thou wilt manifest thyself to us, and not to the world ? Jesus answered and said to him : if any one love me, he will keep my word ; and my Father will love him : and we will come to him, and make our abode with him.—He who loveth me not, keepeth not my words."—John xiv. 18. &c.

What then is *that word* of his, the keeping of which, he says, will *manifest* him to his followers ?—What, but "that word" which he so plainly spoke to his Apostles at his last supper with them : "the transubstantiating word" which made what he then gave them, as truly as he spoke it, his very body to eat : and his very blood to drink : *that word*, which he had so fully explained, and so forcibly inculcated to the multitude, when "teaching in the synagogue of Capharnaum :"—John 6. 59—*that word* which then so shocked the Jews : which now so shocks the Protestants, Freethinkers, Deists, and all unbelievers : who refusing to be "taught of God," prefer grounding their faith on mere human conjecture : yet *that very word* which manifests him to all those "who keep it : " and who recognize their Lord under the disguise, which he assured them he would henceforth assume. These still see him, while "the world sees him no more." He lives in them, and they in him. "On such he daily showers down his hidden manna :"—Apoc. 2, 17.—and bids them feast and grow immortal by feeding on the fruit of *the tree of life*.

Such require not the aid of the senses to confirm their faith in his word and promises. They seek not, like Thomas, to see and feel the print of the nails in

his hands and feet : nor the mark of the spear in his wounded side, in order to prove his presence and identity. They rest their faith, as he enjoins, on the testimony of his other disciples : on the unerring declaration of his Church, which he commands us all so peremptorily and unreservedly *to hear* :—Matt. 18, 17. —encouraged as we are so to do by his assuring us that “blessed are they who have not seen, and yet have believed.”

ON COMMUNION UNDER ONE KIND,

But Wisdom invites her guests “to drink of her wine,” as well as “to eat of her bread :” and the Saviour, at the institution of this Sacrament, desired all present “to drink,” as well as “to eat.” How then, in the Catholic Church, can the Laity, who are deprived of the cup, be considered as receiving the Sacrament entire, and as it was enjoined to be taken ?

If this Sacrament really is what the Saviour declared it to,—and strange that so many calling themselves Christians should deny it to be so,—then it is evident that by “only eating,” we receive as much as we do by “both eating and drinking.” For we receive Christ entire under either form. He cannot be received by halves, or divided. He cannot be received by halves, or divided. His body, which we receive under the form of bread, is not a dead but a living body : “for Christ once dead, dies now no more : Death has no more power over him.”—Rom. vi. 9. Now, a living body cannot be without its blood, nor a living blood without its body, nor both without their soul ; all which constitute the humanity ; and with the Saviour’s humanity is ever inseparably joined his divinity. In receiving, therefore, under either form,

we receive him whole, as well as under both ; we receive him undivided, as indivisible, God and man, the second person of the adorable Trinity ; and what more can any one desire ? Hence, to “ the sole eating,” eternal life is as fully and formally promised, as to both “ eating and drinking.” Nay, it is more frequently promised to “ the sole eating”—John vi.—as the bread or *manna* form, being the easiest procured, and the fittest for preservation, was intended for the general reception of the faithful. This form was therefore particularly prefigured in the old law by the manna, the loaves of proposition, and show bread ; and more especially by “ the wafers of fine flour,” kept with such reverence in the Jewish Tabernacle, the emblem of the Christian one.—Lev. ix. 12.

The Holy Ghost descended in two visible forms : in that of a dove on the Saviour, and in that of fiery tongues on the Apostles and first christians. Would any one say that he was not as much the Holy Ghost, under either form, as under both forms together ?

The Saviour, then, being equally present under either form as under both, the Church, in order to facilitate the approach of her children to a sacrament declared to be so necessary for the life of the soul, dispenses with the cup, and administers this sacrament under the sole form of bread, not only to the Laity, but also to those of the clergy, who, being unavoidably prevented by sickness, or otherwise, from celebrating mass, may nevertheless wish to communicate. For, were it deemed necessary, as in the Protestant sects, that all should receive under both kinds : the difficulty, and sometimes even the impossibility of procuring a sufficiency of wine for the occasion, would prevent, what is so desirable, the frequent devout communion of the faithful : and often prove an inseparable bar to our compliance with the Saviour’s

mandatory injunction. Nay, in some far remote and uncultivated regions, into which may have penetrated that faith, which was ordered to be preached *to every creature*: it might be found impossible at any time to furnish "the wine species" to all the believers. These then, if, as Protestants maintain, that species were indispensably required for the integrity of the sacrament, would remain deprived of their soul sustaining food; the real "Manna and true bread from Heaven:" without which they would faint and die in the wilderness: nor ever reach the promised land.—No: what God declares to be so necessary for all, he has not placed beyond the reach of any: nor would he have so strictly enjoined what so often might be found impracticable.

Besides the general communion under *the liquid form* might endanger the spilling of "the holy of holies;" or when tasted, and breathed upon by "the many," or sipped by the foul and ulcerous lips of the diseased, it might become an object of natural disgust, and, in this, and in many other cases, be left unconsumed; or finally, while it is handed round to the expecting multitude, it might be wholly exhausted, before reaching the last of them. To prevent, therefore, all such risks, improprieties, and disappointments, which would necessarily be multiplied with the increase of her family; the Church, though in her infant state, she occasionally allowed the cup to all, and gave it at one time, to distinguish her children from certain heretics, who refused it, deeming wine the production of an evil principle; has, since her universal propagation, thought proper to withhold it; sanctioned as her conduct is in this particular by the Saviour's formal declaration, that "he who eats this bread shall live for ever."—John vi. 53.

It remains now to be shewn why the "Clerry cele-

brating Mass must receive the communion under both kinds.

The reason of this is, that they, in the persons of their predecessors, the Apostles, were commanded by Jesus Christ to do, just what himself had done ; that is, to consecrate the elements under both kinds, changing them by his Omnipotent Word into what he said they were, "his very body given for us, and his very blood shed for the remission of our sins." But this is the act, not of the people, but of the Priesthood, to whom alone the Saviour's mandate was given ; for none but his priests, the Apostles, were present at the time to receive it. This is the unbloody sacrifice of our "High Priest," Jesus Christ, who was declared "to be a Priest," not for once in a bloody, but "for ever," in an unbloody manner ; that is, "according to the order of Melchizedek, who offered up bread and wine." His Priests, therefore, like those of old, to whom, in the realization of the ancient figures, they have succeeded, were thus empowered to consecrate by his Omnipotent Word ; to offer up, to divide, and taking to themselves the first appointed share, to distribute among the faithful, and not now the figurative, but the long expected, and many ways prefigured propitiatory victim. See, in particular, Malachi, i. 11.

Though the sacrament, then, as we have shewn, is complete under either form ; the sacrifice requires both forms for its perfection ; because it is a mystical exhibition of the death of Christ ; in which his blood is represented as poured out for us, from his apparently lifeless, bruised and wounded body ; and, besides the many other pointed allusions to the great bloody sacrifice, which the mass commemorates ; the very *ablusive* wine and water, which, at the end of the communion, are drained with the remains of the sacramental blood, remind us of the all purifying stream,

which, at the conclusion of Christ's bloody sacrifice on the cross, was seen mixed with blood flowing from his wounded side. *Thus*, according to Saint Paul, "is shewn forth the death of our Lord till he come." 1 Cor. xi. 26.

Such is the inestimable pledge of love, which the Saviour gave his followers, before leaving them.—For, "knowing," says the beloved disciple, "that his hour was come that he should pass out of this world to the Father; having loved his own, who were in the world, he loved them to the end."—John xiii. 1. He therefore bequeaths to them, in this wonderful sacrifice and sacrament, like a dying father, *his all*; that humanity, which he had assumed for their sake, inseparably united with his divinity; and, since its resurrection from the grave, immortal, glorious, and impassible. Such is the rich and everlasting portion secured to them by his last will and testament, so solemnly made on the eve of his passion. In this sense also does he verify his parting promise to them before his ascension into Heaven: Lo, I am with you at all times, even to the end of the world."—Matt. xxviii. 20.

III.—CONFIRMATION.

The other five Sacraments, Protestants utterly reject,—the first of which is Confirmation.

Yet this Sacrament existed from the beginning, in the Christian church, and is administered by the Catholic Bishops of the present day for the same purpose, and with the same ceremonies, as it was at first by the Apostles. To its existence in the Church as a Sacrament, the Scripture bears witness as follows: "When the Apostles at Jerusalem had heard that the Samaritans had received the word of God, they sent to them

Peter and John, who, when they were come, prayed for them; that they might receive the Holy Ghost; for he was not yet come upon any of them, for they were only baptised in the name of the Lord Jesus," (that is with the Saviour's Baptism.)—"They then laid hands upon them, and they received the Holy Ghost."—Acts viii. 14.—See also Acts xix. 6.

To this Sacrament St. Paul alludes in these words: "Now he, who confirms us with you in Christ, and has anointed us, is God; who also has sealed us, and given us the pledge of the spirit in our hearts."—2 Cor. i. 21.

In this text we find particularised the three great characteristics of Confirmation, as recognized in the Catholic Church: its confirming efficacy, its holy unction, and its indelible seal. For three of the seven Sacraments are seals of the living God—Baptism, Confirmation, and Holy Orders. Baptism is the seal of the Father, our Creator, and Regenerator, adopting us, as now the redeemed brethren of Christ, his only Eternal Son made man; and signing, as his heirs, those "born again of water and the spirit: heirs indeed of God," says St. Paul, "and fellow-heirs of Jesus Christ." Confirmation is the seal of the Holy Ghost, by which he sanctifies, fortifies, and distinguishes as his temples those redeemed by the Son, and adopted by the Father. Holy Orders is the seal of the Son: distinguishing his pastors from the rest of mankind, and imparting to them at the same time, in an enhanced degree, the sanctifying, fortifying and enlightening grace of his holy spirit, signified by his breathing upon them, and saying, "Receive ye the Holy Ghost," &c. This is his particular seal and sacrament: for it is he who commissions and sends his pastors forth, just as he declares himself to have been commissioned, and

sent forth by his Father. "As the Father," says he, "has sent me, so I send you."—John xx. 21. These three sacraments, as seals, imprinting such an indelible character on the soul, can never be reiterated.

"I will pour out my spirit upon all flesh," said Almighty God by the mouth of his prophet Joel.—2, 28. This promise, as St. Peter declared in his first public discourse to the Jews, was particularly verified in the miraculous descent of the Holy Ghost upon the faithful at Pentecost. The same spirit descended also on those, on whom the Apostles, with "the laying on of hands," invoked him: and the same still descends on the Faithful, when invoked in like manner by their lawful successors, the Bishops of the Church; not indeed, now in a visible form, as at first, when signs and wonders were so necessary for the conversion of the nations: but still as effectually as ever: for that spirit, the Saviour said, would abide with his pastors and the faithful at all times, "even to the end of the world."—John xiv. 16. 17 26.—xv. 26.—xvi. 7.

This is that sacred fire, which the Saviour said "he came to cast upon the earth:" the fire of divine charity, which descended in the form of parted tongues of fire upon the heads of his assembled disciples, and which he desired so much to be enkindled.—Luke xii. 49.

The Protestant Episcopalians affect to retain Confirmation: not as a sacrament, imparting, like that administered by the Apostles, the Holy Ghost, but merely as a proud mark of prelatical dignity.

IV.—PENANCE.

Protestants reject next the Sacrament of Penance, and deny (what they read expressed in the clearest terms in that very Scripture, which they profess to

make their sole rule of faith,) that Christ ever conferred on the pastors of his church the power of forgiving sins.

Yet in what terms more plain and positive could he declare that he conferred such a power upon them, than in the following: when, "breathing upon them, he said, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained."—John xx. 23.

Certain Protestants, particularly those of the Church of England, finding this grant of the Saviour to his pastors too clearly announced to be roundly denied, contend, in order to do away with the humbling duty of confession, which it necessarily implies, that such power granted is fully exercised by their clergy when they pronounce over their assembled hearers the general absolution, a set form of which is found in their "book of common prayer."—But can any thing be more grossly absurd than to suppose that one forgives what he has no knowledge of; or that one can absolve or condemn he knows not what, nor for what?

When our Saviour declared the sins of the Paralytic forgiven, the Scribes and Pharisees "said within themselves, This man blasphemeth; who can forgive sins but God? But Jesus seeing their thoughts, said to them, Why think you evil in your hearts?"—Matt. viii. 2, 3, 4. Yet they only thought, as Protestants do. And our Saviour works a miracle to prove that they were wrong. "That you may know," said he, "that the Son of man on earth has power to forgive sins; then said he to the man sick of the palsy, Arise, take up thy bed and go into thy house. And he arose and went into his house; and the multitude, seeing it, feared and glorified God, who had given such power to man."—Ibid.

This power, which he himself had, as man, he conferred, as we have seen above, upon his Apostles, declaring that, "as the Father had sent him, so he sent them." And to show the unlimited extent of their power, he prefaces his missive mandate to them with these words: "All power is given to me, in Heaven and on earth: Go ye therefore," &c.—Matt. xxv.ii. 18.

In his prayer to his Heavenly Father the night before he suffered, he expresses himself thus:—"As thou, Father, hast sent me into this world, I also have sent them into the world: and the glory, which thou hast given to me, I have given to them." And to show that his commission to them, with all its accompanying powers, was not to be limited to them nor to their time, but was to descend through them to their rightful successors he adds in the same prayer, "And not for these only do I pray, but for those also who through their word shall believe in me."—John xvii. 18. &c.

Our Lord besides assures us that "he came, not to abolish, but to fulfil the law;"—adding, with his most solemn asseveration, "Amen, I say unto you, till Heaven and earth pass away, one jot or tittle of the law shall not pass, till all be fulfilled."—Matt. v. 17, 18;—that is, till all the types and figurative allusions in the ceremonial observances of the old law find their full spiritual accomplishment in the new. Now, one of these figurative allusions, and a most striking one, was "the law of the leprosy."—Lev. xiii. That loathsome and infectious disease was thereby subjected, not to the inspection and prescriptions of the physicians, but of the priests; to show that sin, the leprosy of the soul, should be thus subjected in the new law to the inspection and prescriptions of the Saviour's priest-

hood. Hence, in the only two instances recorded in the Gospel, of our Saviour's healing the leprosy, he commanded the lepers, applying to him for a cure, "to go, as the law directed, and show themselves to the priest"—Matt. viii. 4—Luke xvii. 14;—thus sanctioning the law, in all its allusive meaning, and leaving the spiritual leper applying to him for a cure, under the indispensable obligation, (in will at least, and intention, where the opportunity is wanting,) of exposing his leprosy to the priest, and abiding by his direction. Else, let the Protestant shew me why the Saviour thus made his cure of the leprosy conditional. Let him show me also how the figure in question has been fulfilled, "to the last jot or tittle."

Besides, as every incident of our Saviour's life, was by himself designed, and is recorded by his inspired writers for our instruction; for according to St. Paul, whatever is written, is written for our instruction—Rom xv. 4—in the *one leper*, whom he healed, in the conditional way just mentioned, we discover a figure of man in the abstract; or of human nature in Baptism freed by him from the leprosy of sin; and, in the *ten lepers* who presented themselves at once before him on another occasion, the *ten* possible cases of spiritual leprosy in the human race; or the *ten* ways by which we may become lepers in the spiritual sense; which we do by a breach of any of the *ten* commandments; all which cases he refers to the inspection and direction of his priests, as the indispensable condition on which he grants a cure.

To this humbling duty, all who have sinned are subjected; from the monarch on the throne, to the lowliest of his subjects; from the first pastor in the church, to the last of the faithful. Yet, if we consider the many advantages accruing to us from our exact com-

pliance with this humiliating obligation, we shall find that he enjoined it more as a measure of mercy and love towards us, than of justice and punishment for our offences.

For, in the first place, it is a strong natural check put upon our sinful propensities. For who, (knowing that he can never expect forgiveness from God for what grievous sins he commits, unless he first humbly confess them to his pastor,) would not rather deny himself the proposed criminal gratification, than subject himself to the indispensable obligation of disclosing his guilt to his confessor, a fellow-mortal?

The Protestant says he will confess his sins only to God. We are all bound to do so with humility and sorrow. But he knows our sinfulness better than we do ourselves. And, however much the Protestant may boast his familiarity with his Maker, even after grievously offending him; he must own, after all, that the humble diffidence of the publican in the gospel, "who durst not so much as look up to heaven," was more pleasing to God, than the proud, presuming assurance of the Pharisee. He dares often do that in the presence of God, which he would not so readily do in the presence of man. The Catholic then, who knows his obligation of confessing his secret guilt to man; has one strong inducement to refrain from sin, which the Protestant is deprived of.

But the great object, which the Saviour had in view in thus obliging us to expose the leprosy of our souls to his priests, was that the spiritual patients, by making known their spiritual ailments or diseases, might receive the proper advice and prescriptions from their spiritual physicians; for no doctor can prescribe, without knowing the disease, and the particular case for which he prescribes.

The maladies of the soul are much more various, complicated, subtle and deceiving than those of the body; and hence require to be more carefully inspected by those, whose study and business it is to cure them. Would a weekly lecture on medicine be thought sufficient prescription for all the possible cases of sickness in a community? It were most absurd to suppose so: And is it less absurd to suppose that a weekly discourse on moral and religious subjects, which is all the spiritual advice which protestants have, is sufficient prescription for all their spiritual complaints and ailments? It is quite impossible in such a discourse so to descend to particulars as to hit the case of every one; for the duties and dangers of each are different; nor is the comprehension of all alike. Some may not well understand; others cannot apply to themselves; *most* will not remember what has been generally spoken. And is this all that is necessary in a matter of such dread importance as our eternal salvation? No, surely: neither has the Saviour left the members of his church in such destitution of "the word of life." He brings it down to the ear; adapts it to the capacity, and circumstances; and impresses it on the heart and memory of all and each of his beloved followers. His word serves thus as a lamp to their feet, and a light to their steps; Ps. 18, enabling them to walk without stumbling in the path of righteousness; and to avoid the many snares and dangers laid in their way by their invisible enemies. "But the children of darkness, as our Saviour says, hate the light, and come not to the light, that their works may be reprov'd. But he, who doeth truth, cometh to the light, that his works may be made manifest; because they are done in God." John, iii. 20.

A further advantage, afforded to the Catholic by confession, is the safe and easy means of making res-

titution to all whom he has injured in their goods, or reputation ; without which reparation of the injury done by him to his neighbour, at least in as far as possible, he needs expect no forgiveness from God.

Yet, by making such reparation himself in person he might compromise not only his own, but his family's honour : he might ruin his character for ever ; expose himself to bodily risk, and even to capital punishment. Nor would it be much safer for him to trust with so delicate a secret the man, who has his matrimonial confidant : nor, indeed, any one, not tied down by all laws human and divine, to an inviolable secrecy ; and whose character and office, should he undertake to perform so indispensable an act of justice, put him above all suspicion of being himself the delinquent. Such a one as this is the Catholic priest ; through whom restitutions are frequently made ; and wrongs of every kind redressed. And, if such acts of justice are seldom, or never known to occur among Protestants ; it is not because they are less addicted to dishonest practices, or unfair dealings ; but because they have no account of such to render here on earth ; nor such ready, safe and easy means of fulfilling their duty in this respect.

The obligation of confessing our sins even to our fellow creature man is clearly inculcated by the Apostle, Saint James, in his Epistle, called *Catholic*, or *Universal*, because it was addressed, not to any particular congregation, but to the whole Universal Church.

Confess, says he, *your sins to one another* ; ch. 5, v. 16. He never could have meant that we should confess them to every, or, any one indiscriminately ; which, for one's honour and safety, prudence would forbid ; but to those ordained, tried and lawfully appointed to be our spiritual directors.

The same wholesome practice of confessing our sins to God's priests was enjoined by God himself in the old law : for he commanded Moses to speak thus to the children of Israel : " When any man or woman shall have committed any of all the sins that men are wont to commit ; and by negligence shall have transgressed the commandments of the Lord ; and offended ; they shall confess their sins ; and restore the principal itself, and the fifth part over and above to him, against whom they have sinned." Numb. v. 7. Let Protestants now, who pretend to regulate their faith by scripture, shew me their scripture authority for denying the Sacrament of Penance.

V.—EXTREME UNCTION.

Extreme Unction, or the Sacrament of the Dying, which Protestants also reject, is universally enjoined and clearly defined, as to its minister, matter, form and effects in Scripture. For, in the Catholic Epistle of St. James, we read of it as follows :—" Is there any one sick among you, let them bring in the priests of the Church ; and let them pray over the sick man, anointing him with oil in the name of the Lord : And the prayer of faith shall save the sick man, and the Lord will raise him up ; and if he be in his sins, his sins shall be forgiven him."—Ch.v.14, 15.

To this sacred ceremony, what an ample and unrestricted promise of forgiveness and salvation is annexed !—" The prayer of faith shall save the sick man.—The Lord will raise him up," either from the bed of sickness to health should it be for the good of his soul, that which not unfrequently happens, contrary to the expectation and predictions of the most skilful physicians ; or to a glorious immortality : " and if he be in his sins, his sins shall be forgiven him."—

What ampler and more consoling promise than this can be given to the dying Christian? And is such a promise not worth our compliance with the Apostolic injunction? Ah! by whom was this undeniably scriptural injunction set aside? An injunction affording us, at so critical a moment, the surest pledge of endless happiness in the world to come. By those *hirelings* spoken of by the Saviour—John x—who, unable to enter the sheepfold by the door of ordination, have climbed up another way; and, like *thieves and robbers*, forced their entry in by the torn up roof: not in order to feed, protect, and tend the flock, but to kill, to scatter and destroy. Their only object was thus to secure to themselves what they call *a living*; a snug and easy temporal living for themselves and families.—Aware of all the trouble, risks, and dangers to which the strict observance of this apostolical precept would subject them, these dainty doctors and divines, who had the free-fashioning of their faith allowed them, neglected not the opportunity of making it as light and easy to themselves, as they had made it palpable and pleasant to their followers.—Full wisely, therefore, in a worldly sense, did they discard this sacrament, as they had discarded every other troublesome Catholic observance. Would such submit to the constant drudgery of attending the sick and dying? The sheep is reported in danger from the wolf. The pastor is pressed to hasten to its defence; will the *hireling* answer the summons?—*He cares not for the sheep.* His all is derived from the living: the dying are nothing to him. He is not the one to acknowledge, as indispensable, a rite which authorises so, without distinction of persons, his hearers to command his immediate attendance upon them; interrupting thus, at hours perhaps the most unseasonable, his soft re-

pose, and sweetest sensual enjoyments; forcing him often to trudge from home to every distance, through mud and mire, in a stormy night exposed all the while to the pelting shower and biting blast; and finally perchance, to certain death, by inhaling in the confessional whisper, the nauseous, infecting, pestilential distemper, poured forth from the putrid lungs of the expiring penitent; and carrying home for all his fee and reward, disease and death to the bosoms of his wife and family.

O, no: these are not duties at all befitting the married state; nor was it ever intended they should be so. They are therefore very properly dispensed with by a carnal and married clergy. They would spoil all the comforts of the temporal *living*, the only one coveted by the *hireling*. What, though warned of the wolf's approach to the fold? Though aware that the destroyer is lurking near; that he has singled out his victim, and is ready to pounce upon it, and devour it? "The hireling," says the Saviour, "and he who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth and scattereth the sheep; and the hireling fleeth, because he is a hireling, and careth not for the sheep."—John x. 1.—Not so "the good shepherd. He giveth even his life for the sheep." Not so the Catholic pastor, "who enters the sheepfold by the door; to whom the porter openeth;" while "they who climb up another way, the same," the Saviour says, "are thieves and robbers."—*Ibid.*

Some, I know, of the Protestant clergy, from their own natural goodness of heart, or to win the esteem of their hearers, refuse not to visit their dying parishioners. But such evidently exceed their commission,

and are better in this respect than their Church would make them. To attend the sick with them is quite a work of *supererogation*; for by no precept in their persuasion are they compelled to do so.—The external rite of anointing the sick being set aside, a rite which renders the pastor's attendance on the dying indispensable; he may justly consider a prayer put up for them at his own fire side, as sure of being heard, as one repeated by him at their bedside, after a long and painful journey. And as for his exhortation and advice, does not his, and every Protestant sect teach its adherents to reject, as fallible, the word of man; and to rely, in spiritual matters, on *the written word* alone; on the Bible, as read and understood by themselves; and not as interpreted by any man, nor all men; for this is the only principle which separated, and still separates, them from the Catholic Church?

In that Church which is neither of Luther's, Calvin's, nor of any man's invention,—which, as her greatest enemies must confess, had Jesus Christ himself and his holy Apostles for her founders,—in that Church, though of every age, tongue and country which is wonderfully exempted from all doctrinal discord,—how ready, sure, and perfect are the helps and comforts afforded to the Christian in the trying hour of death, the most critical, important, and all decisive moment of his mortal existence?

Unimpeded by wife and family, (for whose hindrance to their clergy, in the discharge of their parochial duties, Protestants pay so dearly,) the Catholic pastor flies at the earliest notice to protect those of his flock, who are announced to be in danger; bearing along with him *the living and life-giving bread*, the Saviour's sovereign antidote against eternal death, and his surest pledge afforded us of a glorious immortality.

Thus is present with the pastor the Chief Shepherd himself, and owner of the flock, to defend them from the fierce attacks of the prowling wolf; and, while his awful presence keeps the murderous fiend at bay, he gives an inward moving efficacy to the words of his deputy exhorting; excites in the dying a wholesome loathing of sin; makes them freely void in confession the deadly poison from their ulcerated consciences, infusing at the same time into their souls the healing balm of grace; then ratifies, according to his promise, the absolving sentence passed upon them by his lawful minister.

The soul being thus renewed in grace, the body, her sinful organ, is next anointed, and sanctified in all its senses. *The whole man*, thus purified from the contagion of sin, is clothed with his original justice, and fitted for appearing before his Maker.—Then from his loving Saviour does he finally receive the cordial kiss of reconciliation in *the Viaticum*; his strengthening food against the last conflict he has to sustain with the adversary;—the heavenly fare spread out for us upon that “table which God has prepared before us, against those that afflict us:”—Ps. xxii. 5.—*the true Pasch*, to be eaten by the people of God on their quitting the Egypt of this world,—the land of their exile, bondage, and sufferings.

Such are the transcendant helps and spiritual comforts which the Catholic Church affords her children at the awful moment of their departure out of this world. And, indeed, can we suppose that her divine Founder,—who has done and suffered so much in order to secure our salvation; and left us, in the other sacraments, such extraordinary mediums of grace during life;—would leave us at the last, when we stand most in need of such extraordinary helps so do-

fenceless as Protestants finally find themselves? Would he cast off so, and abandon in the end, the dearly-purchased objects of his tender solicitude? No: "having loved his own, who are in the world, he loves them to the end,"—John xiii.; and therefore in this sacrament has he furnished the dying with the sure and ready means of ending well their mortal pilgrimage,—the means of getting the necessary, and perhaps hitherto neglected instruction and exhortation, by bringing to their bed-side, their Pastor, his own Representative, whom he bids us hear as he would himself in person—Luke x. 16. ;—the means of comfort and consolation in all their mental and bodily sufferings;—the means of making a full reparation of injuries done to our neighbor, and of being thus thoroughly reconciled with God and man;—the means of security against the last and most desperate attacks of the Infernal Enemy, who strives then either to lull them into an indolent presumption on God's mercy, or to drown them in all the horrors of dark despair;—the means, in a word, of duly preparing for the awful change about to take place on their entry into the unknown world of spirits. O surely, if there be a moment in all man's life that requires the extraordinary helps of religion, such as the sacraments, it is evidently, and, above all, the moment of his departure into eternity!

And is it not wonderful that Protestants never perceive the immense spiritual losses they have sustained, and the absolutely nothing but *carnal liberty* they have gained. by all the commodious retrenchments made by their Reformers from the faith and observances of the Apostles; made by those who, as St. Peter says, "promise them liberty, whereas they themselves are the slaves of corruption."—2 Pet. ii. 19.

“Who,” as the same Apostle affirms, “leaving the right way, have gone astray, following the way of Balaam, the son of Bosor, who loved the wages of iniquity”—*Ibid* 15 ; by those, in fine, whom St. Jude, as with his finger, points out to us :—“These are they,” says he, “who separate themselves ; sensual men, having not the spirit.”—Jude v. 19.

VI.—HOLY ORDERS.

Holy Orders is the great distinguishing Sacrament of the Catholic Priesthood ; to which no Protestant, or innovating Clergy, can lay any ostensible claim.—For it were absurd in them to pretend having received from the Catholic Church in this Sacrament the right, nay, the commission, to rebel against her ; or that they can hold of her, and transmit to their successors as a Priesthood, what they have stripped, by denial of all its essential powers and constituting qualities, which, in their mock ordinations, they never mean to impart, and therefore never do confer. Yet it is on this ridiculous plea that the Anglican Clergy ground their boasted distinction among Protestants—that of being rightly and exclusively, though not *sacramentally*, ordained ; thus fondly affecting to derive all their ecclesiastical authority from the undisputedly rightful ordination of the Catholic Church. Hence any Catholic Clergyman apostatizing to their sect, needs no new ordination to qualify him for holding the highest situation in their Church ; whereas every Protestant, Clergyman as well as Layman, must, on conforming to their sect, submit to be ordained, before he is admissible to the lowest Clerical rank in it.

Still the Anglicans, as well as all other Protestants, deny *Holy Orders* to be a Sacrament though Scrip-

ture, besides the constant belief of the Universal Church, shows it clearly to be one, as much as the other two, which they are pleased to admit. For it is represented there, as what all allow to be a Sacrament; that is, *as a visible sign instituted by Jesus Christ, by which grace is imparted to the souls of the worthy receivers.* The visible sign used by the Apostles was *the laying on of hands, prayer, and holy unction.* The same still is used in their ordinations by the Bishops of the Catholic Church.—See Acts vi. 6. That grace was thereby imparted is evident from St. Paul's exhortation to Timothy, "not to neglect the grace, which was given him, by prophecy, with the imposition of the hands of the priests."—I Tim. iv. 14. *The holy unction*, which priests receive in this Sacrament, and its enlightening effects, are alluded to by St. John in his first Epistle, ii. 20, all which shows that the Apostles considered these outward ceremonies as communicative of inward grace; and therefore they were of the Saviour's institution; for who but he, the Lord of Grace, could annex such to an outward sign, or ceremony?

These forms, so strictly adhered to by the Apostles, were undoubtedly ordered by the Saviour in some of the many conversations he held with them after his resurrection "concerning the Kingdom of God"—Acts i. 3;—by which title he usually designates the Church, his Kingdom here on Earth. Besides, St. John, his last remaining Apostle, and the latest canonical writer and witness in the Church, assures us, in an emphatical manner, that the far greatest part of what Jesus said and did during that important and mysterious period, had never been, and could not well be, committed wholly to writing.

Though the main end of the Sacrament is to impart

the needful, sanctifying, enlightening and fortifying grace to those who are called to the sacred ministry; it was also intended, and serves to distinguish,—by their solemn inauguration and consecration, as kings are by their public anointment and coronation,—the true Apostles from the unhallowed usurpers of their spiritual rights and priestly powers. It thus enables every one who chooses, to discern at a glance the Saviour's never-failing Priesthood, *lawfully sent*, from all false pretenders and self-commissioned teachers; of whom God so complains by the mouth of his Prophet,—“ I sent them not,” says he, “ neither have I commanded them, nor have I spoken to them. They prophesy to you a lying vision, and divination and deceit, and the seduction of their own heart.”—Jer. xiv. 14. “ For how,” says St. Paul, “ can they preach unless they be sent ?”—Rom. x. 15. “ No man,” says the same Apostle, “ taketh this honor to himself, but he who is called by God, as Aaron was. So Christ did not glorify himself to be made a High Priest, but he who said to him, Thou art my Son, this day have I begotten thee :—as he saith in another place, Thou art a Priest for ever, according to the order of Melchizedek.”—Heb. v. 4, 6, The Saviour claims his mission from his Heavenly Father, and transmits it only to his chosen deputies. “ As thou, Father, hast sent me into the world; I also,” said he, “ have sent them into the world.”—John xvii. 48. “ And the glory which thou hast given me, I have given to them.”—*Ibid.* v. 22. And addressing them before his ascension into Heaven, he said, “ As the Father has sent me, so I send you. All power is given to me in Heaven and on Earth: Go ye therefore and teach all nations, baptising them,” &c.—John xx. 21, &c.

In this Sacrament we see united, and adhering to-

gether, in one unbroken chain of succession, the whole Catholic Priesthood ; which chain it is easy for any one to trace backwards or forwards, link by link, to and from Jesus Christ himself and his holy Apostles.

“ I am the vine,” said he to them ; “ you are the branches. He who abides in me, and I in him, the same beareth much fruit ; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither ; and they shall gather him up, and cast him into the fire, and he burns.” —John xv. 5, 6.

This simile of the vine and its branches is an exact allegorical picture of the Catholic Church ; and so exclusively distinguishing of her, as to suit no other Church or sect whatever. For the vine, the emblematical tree of the Church, which yields Messiah’s best and beauteous gift, the *vinum GERMINANS VIRGINES*, — “ the vine budding forth virgins,” — Zach. ix. 17, — to which Jacob in prophetic ecstasy beheld him *tying his ass* ; that is, the drudging and patient beast that bore him ; his once suffering, but now glorified humanity ; which he ties to the vine, by *transubstantiating* the juice of the grape into that humanity inseparably and ever joined with his divinity : a mystery, the foresight of which made the astonished Patriarch exclaim, tying his foal to the vineyard, and his ass ; “ O my son to the vine ; he shall wash his robe in wine, and his garment in the blood of the grape.” — Gen. xlix. 11, for he robed himself in our nature, and took for his garment our humanity : the vine, as I was about to remark, the mystical tree of the Church, is *one close cohering whole*, consisting of its root, trunk, branches, twigs, leaves, flowers and fruits.

Its essential principle, the root from which rises the trunk or stem diffusing its branches on every side ; through which it sends the nutritive sap, on which the health, growth and fruitfulness of the tree depend : the root, which is itself the lowliest laid portion of the tree ; invisible and even trodden on : the sacred root of this mystic tree is Jesus Christ himself, " who humbled himself, becoming obedient even unto death : " Philip. ii. 8, " Who became as a worm, and no man ; the reproach of men, and the outcast of the people. " Ps. xxi. 7.

From this divine and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem or papal succession : which multiplies, in its ascent : and sends forth in every direction, the larger leading branches, or *Bishops* ; who derive, from the trunk to which they adhere, the nourishing juice : and transmit it to the smaller and more numerous branches, the *Presets*, who spring from them by ordination. On these last depend, in all their gradations, the twigs and countless multitude of leaves ; that is, the numberless faithful. The fruit are the virtues and good works of all : or the common product of the tree. The leaves, twigs, and branches, not retaining their native sap, become brittle, and with every gust of wind are broken off : whirled about in all directions, the sport of every blast : and finally, strewed along the ground, and withered, are fit only to be gathered up, as fuel, and cast into the fire.

Together with *Holy Orders*, as a Sacrament, Protestants deny all *missive power* and authority in the Church : and claim, every one of them who pleases, the right to teach and preach whatever he pleases ; holding thus Christ's kingdom here on

earth to be worse governed than any other. For what an absurd, disorderly and anarchical government, if any government at all would that be; in which every one were allowed to expound the law as he lists; and to rule and direct apart, nay, in opposition to all the rest, as many as choose to listen to him? But this is the very constituent principle of the Protestant reformation. Is not this then, as truth has said, and experience shewn, "that Kingdom divided against itself, which shall be made desolate? That city, or house divided against itself, which cannot stand?" Matt. xii. 25. Let them view their fabric since Luther's days. Is not the whole one huge mass of unseemly and crumbling ruins?

A monstrous body politic were that in which every member may usurp the functions of all the other members. For "if the whole body were eye," says St. Paul, "where would be the hearing? And if the whole were hearing, where would be the smelling? And if all the members were one member, where would be the body? The eye cannot say to the hand, I need not thy help: nor the head to the feet. I have no need of you. Are all Apostles? Are all Prophets? Are all Doctors? Do all speak with tongues? Do all interpret?"—1 Cor. 12, 17, &c. To be sure, in the Protestant sects, "all are Apostles; all are Prophets; all are Doctors: all are interpreters."—In them, "the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you." For "all in them is eye, all is ear, all is tongue, all is whatever member you please, but no body." The feet can say to the head, I need not thy judgment to direct me: and the ear can tell the tongue, my utterance is as good as thine.

VII.—MATRIMONY.

Finally, Protestants deny Matrimony to be a Sacrament : though, besides the belief of the whole universal Church before and since their time : they have the clearest Scripture evidence against them in this particular also.

St. Paul, in his Epistle to the Ephesians, 5, 31, 32, styles it even *a great sacrament*, or, if they will have it, as they translate his words from the Greek, *a great mystery*. Yet what great mystery is there in a mere civil contract, which is all that their marriage can be called : such as existed at all times even among the heathens ?

It cannot then be such a marriage, to which the Apostle here alludes, but a holy christian and mysterious one : a sacramental union between man and wife ; representative of the indissoluble union between Christ and his Church, his chaste and well beloved spouse, the sole mother of his acknowledged children : of those born again to him of water and the spirit ; who alone can enter the kingdom of God.—John 3, 5.

Like all the other sacraments, it imparts grace to the worthy receivers ; enabling, as the Apostle exhorts, the husband to love, cherish, protect and support, the wife, as Christ does the Church : and the wife to yield an affectionate and dutiful submission to the husband, her head ; as the Church does in all things to Christ : sanctifying, strengthening, and empowering them, in a word, to lead a happy and edifying life of virtue, mutual affection and esteem ; to bear patiently the many trials and troubles, incident to the married state ; to bring up their children in the fear of God ; and live so here, as to deserve some day to live and

reign with God in glory for ever, hereafter. Thus has the Saviour raised the conjugal state from its fallen and degraded condition; and restored it to its primitive purity, and the dignified end for which it was instituted in Paradise.

Thus have Protestants endeavored to demolish *Wisdom's house*; and exerted their utmost efforts to pull down *her seven pillars*;--Prov. 9.--But her house, she has declared is founded on the rock; and against it, she assures us, the gates of hell shall never prevail.

And are not such destroyers the children of Abaddon: whose wish is to pull down, but never to build up: who "scatter always, but never gather with Christ:" whose reformation is but a deformation of all that was before them universally believed and established: in a word, but one huge accumulation of shapeless ruins? Out of all this mass of fragments, every one picks what suits his fancy; huddles his little heap anxiously together; gives it a particular form and name; and finally boasts his pigmy performance the nicest structure of any yet beheld. Is not this "the foolish man's house?" and all such "built on sand," the discordant house of folly?

PART II.

Other Protestant Negatives refuted from Scripture.

VIII—THE REJECTION OF THE MASS.

In their ruthless rage for spoiling, Protestants have not spared the very Holy of Holies itself. Like the

pagan persecutors of old, they have broken into the inmost sanctuary : defiled and overturned the altars of the most High God : and madly sought to abolish the perpetual sacrifice : proscribing the long predicted and prefigured unbloody sacrifice and Priesthood of him, "who is a Priest for ever according to the order of Melchizadech."—Gen. 14, 18.—Ps. 109, 5.—Heb. 5, 6,—They have thus exhibited themselves to the world the first pretended worshippers of God, without an altar or a sacrifice ; and consequently without a priesthood : forbidding any more to be offered up that great universal sacrifice and *clean oblation* of the converted Gentiles ; which God himself declares to be far more acceptable to him than all the Jewish sacrifices together. "I will not," said he to the Jews, "receive any gift from your hand ; for, from the rising of the sun to the going down thereof, great is my name among the Gentiles : and in every place there is sacrifice, and there is offered up to my name a clean oblation : for my name is great among the Gentiles, saith the Lord of Hosts." Malachy i. 10, 11.

Against this supreme act of religious worship, Luther, the father of the Protestant reformation, was stirred up, as he himself assures us, by the very devil ; who in one of those nocturnal visits which that heresiarch owns he was in the habit of receiving from the fiend, succeeded in persuading him to abolish the Mass.

It must seem incredible to those who have not read his works, which, on account of the low buffoonery, and profane ribaldry, with which they abound, are industriously kept from the eye of the public : it must seem a wicked fiction especially to all who deem his doctrine divinely inspired, and boast themselves his followers ; that ever he made so strange and humb-

ling an avowal : acknowledging himself on a point of faith so vitally important, the Apostle, not of God, but of Satan. But that Lord, and his Christ, against whom he rebelled, saying in the words of the wicked : " Let us break their bonds asunder, and let us throw their yoke from us ! " Ps. 2, 3, that God whose chief worship he sought thus to abolish, has forced this arch-enemy of his church to make the confounding acknowledgment, and to leave it forever recorded in his writings. Let such as doubt the fact, consult his works carefully collected, revised and published by his disciples, and they will find it related by himself in the 479th page of the seventh volume of the Wirtemberg edition : in the 82d page of the German edition, printed at Gena by Thoms : and in the 86th page of the sixth volume of that published at Altenberg, as well as in every full edition of his works printed at our Universities.

" On my awakening," says he, at midnight, the " Devil began, as usual, to dispute with me." He then relates the subject of their dispute, which was the Mass ; and describes the fiend's abrupt, hurried and pressing manner of arguing ; his harsh tone of voice, and the fearful impression it made upon him ; " so much so," says he, " that I felt myself as suffocated ; and my soul, more than once, as on the point of quitting the body : that which gave me the more easily to understand how it not unfrequently happens that persons are found in the morning dead in their beds ! " He concludes by declaring the Devil's arguments quite convincing and unanswerable.

Luther's doctrine then, which Protestants follow, is, by his own avowal, the doctrine of the Devil ! " Thus saith the Lord," said the holy prophets of God, when they announced his word and inspirations

to mankind. "Thus saith the Devil," said Luther to his followers, when he taught them to abolish the Mass!

Zwinglius, another chief reformer, and the father of the sect called Sacramentarians, avows that it was, at the suggestion of a similar spirit, that he opposed the doctrine of the *real presence*. But whether that spirit which furnished him with what he thought his chief argument against the main article of the Catholic Faith, was black or white, is, what he says, he cannot tell, *Ater fuerit an albus, nihil memini*.—See his book *de subsid. Euch.*—This Heresiarch fell, fighting at the head of his followers against the opposers of his doctrine.

IX.—WHY THE LATIN IDIOM IS RETAINED IN THE LITURGY OF THE CATHOLIC CHURCH.

Protestants incessantly rail against the Catholic Church, for using always in her Liturgy the Latin language. This too, the most generally understood language in the world, they have the astonishing assurance to denominate "an unknown tongue." And though they are, or should be aware that in all countries there are literal translations of that Liturgy in almost every Catholic prayer book; they blush not to affirm that the motive the Catholic Clergy have for retaining their Church service in Latin is to keep the people ignorant of the absurdities of her worship.

The absurdities of her worship! The worship for eighteen hundred years of all the learned and all the great in the Christian world! Who art thou, the presuming individual, who would tax with absurdity the worship of such a Church? None dare ever risk the ridiculous assertion, but those whose *living* depends

on lowering her by calumny, and keeping her down in the estimation of the public : those who thus have got, and only thus can keep, the snug temporal provision allowed them by their hearers. Only such, and their unenquiring dupes, are capable of throwing out so false and foolish an imputation against her. Did Protestants but consult those who could inform them rightly on the subject, and this they would do were they not, as St. Peter says, *wilfully ignorant* ; they would find that the Catholic Church has the most satisfactory reasons for all she does ; and in particular, as I trust we shall presently shew, for retaining her Liturgy in the Latin Language. Her reasons then for doing so are the following :

1. In order to preserve unaltered and unalterable in its meaning her whole sacred service. For who but knows how apt the original sense is to be changed in a translation ? So much so, that in a hundred translations of the same thing no two would be exactly the same : and where there is a difference in the words, there must be a difference in the sense also.

2. Because the whole of that service is directed exclusively to God. It is the Deity alone, and not the faithful whom the pastors address in the celebration of the Mass, the administration of the sacraments, and in the acts of solemn benediction and supplication ; in the meaning and tendency of which the hearers are carefully instructed from their earliest infancy. The Jewish people did not even see the officiating priest, much less hear and understand the words of his prayer ; as is proved by what we find recorded in the gospel concerning Zacharias, the father of St. John the Baptist ; for, while the vision of the angel detained him " within, beyond the usual time, the people without were waiting for him, and wondering why he tarried so long in the temple." Luke 1. 21.

3. Because the Catholic Church is not, like any Protestant sect, the Religion of some particular nation, province, town or people : nor the gathered group, or congregation of this or that declaimer, but the Religion of all nations and of all ages, since the Saviour's time. She therefore uses in her worship a language, like herself, universal and unchangeable.

4. Because her children are all but one family, the family of her divine founder : and, as such, in their joint addresses to their common father, they speak the same tongue. Among them there is no discordance, as among the builders of the tower of Babel : the division and confusion of whose tongues, and their consequent dispersion, were but the emblems of that division, confusion, misunderstanding and dispersion which God ordains the lot of those, who mistrusting his promise, proudly presume to rear a fabric of their own, capable of securing them against all the future contingencies of his wrath. Her children, hence, at all times, and in every place, find themselves at home in her ; knowing, as they do, the sacred purport of her ceremonies ; and comprehending the main drift and object of her worship and invocations.

They, on the contrary, who have separated themselves from her communion, the moment they quit their native land, and mix with strangers, hear nothing in the conventicles of their foreign brethren, but a new and unintelligible language ; a circumstance the more to be regretted by them, as their worship consists but in words and wind ; in the varying blast, and particular puff of every dogmatizer and exhortant among them.

Our British sectaries, for instance, on crossing the channel, immediately find themselves every where placed in that very predicament which they sought so

to avoid : and that too by the very step they have taken to avoid it : that is, by having given up *the general idiom* of the universal Church, which is every where taught and understood : for the local one, no where spoken and understood, but in their own particular country : how then, when they happen to attend foreign worship, can they avoid doing what they so much blame the Catholics for ; that is, assisting at public prayer, nay, and at preaching too, in an unknown tongue ? But all, indeed with them is inconsistency and contradiction ; and this their principle of local union, is the very cause of their general disunion ; and that which breaks their connexion with all their foreign brethren. It is like their rule of faith, (the right claimed by every one of interpreting for himself the sacred scriptures,) a dividing, not an uniting, a dispersing, not a congregating principle : and hence, as Christ says of such, "they who gather not with me, scatter."

5. Because, the Jews having formally made over their Messiah, the promised God incarnate, to the Romans, represented by their Governor, Pontius Pilate ; his religion necessarily followed him from its former seat, Jerusalem, the capital city of those who had rejected him, to its new seat Rome, the capital city of those who had thus received him. For Rome was at that time the capital of the whole Gentile world ; and, according to all the prophecies, the Gentiles were to become, instead of the rejected Jews, the chosen people of God. To the language, therefore, of the Jews, and of Jerusalem, the Hebrew, hitherto used in the worship of the true God, was to succeed the language of Rome, become the Jerusalem of the Gentiles. Hence, to preclude in future all religious rivalry between the two capitals, the Romans, to whom the Sa-

viour was given up, are sent unconscious of the Almighty's purpose, to destroy Jerusalem and her Temple, now become a profane and useless pile, since deserted by its presiding Divinity : to revenge the Redeemer's wrongs upon the Deicidal race, caught, as in a snare, while assembled together from every place to celebrate in their devoted capital the solemn feast of the Passover ; to cast forth, in fine, from the land of their nativity, and scatter all over the world, the wretched remnant of that self-anathematized people, who had escaped the edge of the conqueror's sword.

6. Because in the writing placed over the head of the crucified Saviour, the Latin and Greek, as well as the Hebrew, were made to bear witness to the dignity of the mysterious sufferer ; much against the will of those, to whom Pilate had hitherto thought it prudent to yield.---Write not the king of the Jews, said the chief priests to him ; but that he said, I am the king of the Jews. What I have written, answered Pilate, I have written. John 19. 2.

Thus then were these three languages, not without a mystical design, nailed to the tree of the cross ; and henceforth consecrated to the worship of God ; particularly in the commemorative sacrifice of Christ's passion and death, the Mass ; in which, according to St. Paul, "we shew forth the death of Our Lord, till he come." But the chief of all the three at the time was the Latin ; as the sovereign, imperial, and universally mandatory one ; destined, for the reasons above mentioned, to succeed the Hebrew ; which, at the death of our Lord, had become a dead language ; as appears from the circumstance that none of those present at his crucifixion, understood his purely Hebrew exclamation--*Eli, Eli, Lamma Sabactani*. The Latin, however, in the Mass and Liturgy of the Saviour's Church,

still appears, as on the Cross accompanied with the Greek and the Hebrew ; having always intermixed with her sacred service, the Hebrew *hosannas, alleluias*, and *amens*, which terminate all her prayers ; and the Greek *kyrie, leisons ; agios O theos ; agios, O thanatos, &c.*

To the Hebrew optative, *amen*, there is besides attached a mystical meaning ; for it is one of the names of the Saviour : “ thus saith amen, the faithful and true witness.”—Apoc. iii. 14. It indicates, therefore, as the concluding word of every prayer, that in him, the word eternal and the truth itself ; the alpha and omega : the first and the last ; the divine author and finisher of our hope ; will be fulfilled and realized all our wishes, prayers, and expectations, in the promised enjoyment of himself their object, in a happy eternity. It indicates also, that his Church will not be complete, till the Hebrews be joined with the Latins : the converted Jews, with the believing Gentiles : when all in him shall thus be met, then shall be perfected his kingdom here on earth, which, it is prophesied, will be the case, before the final consummation of this universe.

It is remarkable that not long after our Saviour's death, the Greek and Latin, like the Hebrew, became dead languages : and thus in these three tongues the Scriptures, ordained to pass among the Gentiles, were ever and immutably fixed in their original meaning : for in living languages words are apt to change their sense ; as KNAVE, in English, formerly signifying *a servant*,* VILLIAN, *a village*, &c. Thus also is preserved unalterable the liturgy, or sacred service of

* In a very old English translation of the New Testament, we read : — *Paul, the knave of Jesus Christ.*

the Christian Church ; that Church, which is destined, amid all the revolutions of time, the succession of tribes, and the change of tongues, to remain herself unchanged, and outlive them all.

X.—ON FASTING AND ABSTINENCE.

Though the first trial of man's obedience to his Maker was the command to fast, or abstain from the fruit of a certain tree ; and though the eating of that, which God had forbidden, brought sin and all evil into this world : though the most eminent servants of God mentioned in Scripture, a Moses, a David, an Elias, a Judith, a Daniel, &c. fasted ; though the rigid fast of Ninevites appeased God's wrath enkindled against them for their sins : and preserved them and their city from destruction : though the Saviour's precursors led a life of fasting, abstinence, and self denial in the wilderness : though the Saviour himself fasted forty days and forty nights, and even laid down rules for fasting : though he assured us that his followers, *the children of the bridegroom* should, after he was taken from them, fast ; though he declared, besides, that certain strong devils are to be cast out only by much prayer and fasting : though the Apostle Paul, so great a saint, and " a chosen vessel of election," tells us that " he chastized his body, and brought it under subjection ; lest while he preached to others, he should become a castaway : " — 1. Corinthians. 9. 27. though *fasting and prayer* are the distinguishing acts of a rational creature, for the brute can neither fast nor pray :—Still Protestants deny the whole merit and virtue of fasting,—reject and proscribe it, with every other penitential and troublesome observance of the Catholic Church ; and, making, as St. Paul expresses it, " a God of their belly," they claim the grovelling privilege

of the brute---that of indulging without restraint all the cravings of their animal appetites. These he denominates "enemies of the cross of Christ; whose end is destruction: whose God is their belly, and who glory in their shame."—Philip. iii. 19. These are they, says Saint Peter, "who sport themselves to excess, rioting in their feasts with you."—2 Pet. ii. 13. "These are they," says St. Jude, "who separate themselves; SENSUAL MEN, having not the Spirit."—Jude v. 19. It is not for such to tread in "the narrow and rugged path, that leaps to life," but "in the broad and easy road" opened for them by their reformers—who, "leaving the right way, have gone astray: promising them liberty, while they themselves are the slaves of corruption."—2 Pet. ii. 19. Will such, of themselves "take up their cross and follow Christ?" No: nor bear it, even when laid upon them, any longer than they can fling it from them. They would willingly be seated with Christ in his kingdom, but not on the condition of "drinking of his chalice;" which contains here the wholesome bitter of self-denial, penance, and mortification. Heaven they expect to gain, without making the least troublesome effort, to secure it, though the Saviour has declared that it "suffers violence, and that only the violent shall carry it away." They dread not the fate of "the rich glutton," whose only crime was that, so blameless in the eyes of Protestants, "of his being clothed in purple and fine linen, and of his feasting sumptuously every day;" and yet, as the Saviour informs us, "when he died, he was buried in hell."—Luke xvi. 22. And no wonder; since the same divine authority assures us that, "unless we do penance, we shall all likewise perish."—Luke xiii. 3.

XI.—ON ASSISTANT AND GUARDIAN ANGELS.

Protestants, against the clearest possible, and constantly-recurring texts of Scripture, deny that the Angels have any thing to do with us. or we with the Angels. Yet, while they protest against the defensive care, the interceding, inspiring, and directing interposition of the good Angels in our behalf; they allow that we are daily tried, tempted, and seduced by Satan and his fallen host, the wicked Angels. These evil spirits, they own, may attack, and ruin us for ever; but the good Angels must not, cannot interpose to save us. Where is their Scripture for this negative assertion? The very contrary they read in the Sacred Writings—where, addressing man, the divine oracle says: “God has given his Angels charge concerning thee, that they guide thee in all thy ways: they shall bear thee up in their hands, lest, perchance, thou dash thy foot against a stone.”—Ps. xc. 11, 12.

They deny in particular that there are *Guardian Angels*: or that each of us has a good Angel appointed to guard us through this life against the otherwise overpowering attacks of our spiritual enemies,—whom God allows to try our fidelity to him, as in the case of Job, but not to prevail against us further than we choose ourselves. Yet this was always the received doctrine of the true believers,—of the Jews before, and of Jews and Christians, Protestants alone excepted, since our Saviour's time. Did not Jacob on his death bed pray to his Guardian Angel to bless his grandsons, Ephraim and Manasses? “The Angel,” said he, “who delivered me from all evils, bless these boys!”—Gen. xlviii. 16. Besides, what Angels did the Saviour speak of, if not of such, when he said “See that you despise not one of these little ones; for I say

to you, that **THEIR ANGELS IN HEAVEN** always see the face of my Father, who is in Heaven."—Matt. xviii. 10. When Peter, miraculously delivered from prison, stood knocking at Mary's door, did not the faithful within suppose it was his Guardian Angel?—Acts, xii. 15. Need we wonder at this subserviency of such glorious spirits to man, when the Eternal Son himself, the God whom all adore, became our fellow-man, and made himself our servant? By his thus taking upon himself our nature, so inferior to that of the Angels, he has rendered it, in this much, superior to that of the Angels, that it is become the very link of kindred between himself and our mortal race. Thus in Satan and his followers he has cast down the mighty and the proud; and raised up, in Adam and his posterity, the weak and abject.

We find also mention made in Scripture of Angels appointed *Guardians* of nations, states, and empires. Thus, an Angel was sent "to guard the Israelites, and preserve them on their journey, till he had brought them to the place prepared for them. Take heed of him, says Almighty God; and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned; but if thou wilt hear his voice," &c.—Exod. xxiii. 30.

An Angel reveals to Daniel that the object of his prayer, the return of his people from their captivity, had been delayed by *the resistance of the Prince*, that is, the Guardian Angel, of Persia,—who doubtless wished, for the good of that country committed to his charge, that the Jews, the worshippers of the true God, might remain longer in it, to spread the light of truth among the idolatrous natives. He tells the prophet that the Angel Michael, whom he calls *the Prince of the Jews*, came to help him in his contest with *the Prince*

of the Persians,--That he would return and renew the contest,---That, on his going forth, *there appeared the Prince*, or ruling Angel, *of the Greeks coming*, but that none, save Michael, assisted him in all his struggles with the Angel of Persia,--Dan. x. 13---all which clearly shows that there are Angels appointed by Almighty God as protecting rulers of the different nations; but that Michael, in particular, is the tutelary prince of the true believers.

As to the ministerings of Angels in man's behalf, need I cite to those, who affect such an intimate acquaintance with the Bible, the numberless instances mentioned in it of angelic intervention in the concerns of our race! The whole sacred volume teems with the descriptions of the mediations of these blessed spirits betwixt man and his Creator. They are there shown, at one time directing, supporting, consoling, and defending the just,—as in the cases of Abraham, Agar, Lot, Isaac, Jacob, and a thousand others; at another, executing God's wrathful judgments on the wicked.

Nor is their mediating ministry less frequently mentioned in the New Testament. The mystery of the Incarnation is announced by an Angel, and its accomplishment in Bethlehem celebrated by exulting choirs of Angels. The spotless purity of the Virgin Mother of God is revealed to Joseph, her chaste guardian spouse, by an Angel. An Angel warns him to fly with his precious charge, the infant Saviour, into Egypt, and again bids him thence return. An Angel warned the Wise Men, who had come from the East to worship the new-born Messiah, not to return to Herod. An Angel foretold to Zacharias the birth of a Son, the forerunner of the Redeemer. An Angel stirred the waters of the *Probatic Pond*; imparting to them a healing quality.—John v. 4. Angel carried

the soul of Lazarus into Abraham's bosom. Angels ministered to our Lord after his temptation in the wilderness; and Angels supported, in his agony and bloody sweat, his frail and fainting humanity. An Angel, after his death, apprised his disconsolate followers of his resurrection; and Angels told them after his Ascension, that, as he had gone, so would he one day come again. An Angel delivered the Apostles out of prison—Acts v. 19: and Peter, for whose safety "the whole Church offered up prayers without ceasing," was also liberated in a stupendous manner by an Angel.—Acts xii. 5, 7. An Angel directed the Apostle Philip to the Eunuch, whom he instructed and baptized; and transported him miraculously back to Azotus.—Acts viii. 26. An Angel desired Cornelius, the Centurion, to send for Saint Peter, and an Angel warned Saint Peter to go to Cornelius, whom the Apostle received with his whole family into the Church.—Acts x. Saint Paul in a violent storm at sea, is assured by an Angel, who appeared to him in the night, that no lives would be lost in the approaching shipwreck.—Acts xxvii. 23. To say nothing of all the ministerings of Angels seen and described by Saint John in his Apocalypse.—"Are they not all," according to Saint Paul, "ministering spirits, sent to minister for them who shall receive the inheritance of salvation?"—Heb. i. 14.

But all this wonderful intervention of Angels, Protestants will say, happened only at the miraculous epoch, when the Gentiles were first called into the Church. Where, since then, they ignorantly ask, do any such angelic ministerings appear? In the Catholic Church,—and in her only—numberless are the instances of such authentically recorded to have taken place in her. Nor has God, who wrought such

wonders for her establishment, any where said that he would work none more for her propagation and preservation. On the contrary, he has solemnly declared, that, with *the true believers*, signs and wonders should continue.—Mark xvi. 17; John xiv. 12.

Is there any scripture-proof to show that God has altered in this respect the usual course of his Providence?—or that he has bound himself never more to employ visibly nor invisibly the mediation of his Angels in man's behalf,—of those blessed spirits who, as our Saviour assures us, rejoice so at the conversion of the sinner.—Luke xv. 10. Let the Protestant, who affects so to ground his faith solely on the Scripture, show me one single text in Scripture indicating that all angelic agency in our regard is at an end. Not a single hint of such a thing is found from the beginning of Genesis to the end of Revelations; whereas, in the Old and New Testament, proofs without number abound of such agency, invisible as well as visible. Nay, the Scripture shows that the Angelic agency ends not but with the end of the world; for we read there, that an Angel shall, at the end of time, sound the trumpet, and summon up the dead to judgment; and that the angels shall finally separate the good from the wicked.

On what ground, then, we would ask, does the Protestant rest his denial of a doctrine which was ever that of the Church of God, before and since the coming of our Saviour? On what but the crafty suggestion of the original tempter! He knows full well, and dreads the interfering might of those blessed spirits: and trembles lest, at our earnest invocation, it should be turned against him. He therefore exerts his deceiving skill to induce those, over whose mind he has acquired a blindfolding influence, to decline asking all angelic aid in time of need,—nay, with formal scorn and abhorrence, to spurn it from them.

XII.—OF THE INVOCATION OF SAINTS AND ANGELS.

Protestants deny that it is lawful to invoke the Saints and Angels; because, say they, by asking their prayers and mediation with God in our behalf, we derogate from the all-sufficient mediation of our Saviour and High Priest, Jesus Christ. But, *that which proves too much, proves nothing*. Now, their argument would prove that, for the same reason, we ought not to ask the prayers of one another here on earth; for, to implore on our behalf the mediation of man on earth; is at any rate as great a derogation from the mediation of Christ, as to implore, for the same end, the mediation of the glorified in Heaven. Otherwise, let them show me why I sin in asking the prayers of the justified in heaven, and not in asking those of the just on earth. But how can the invocation, whether of the justified in Heaven, or the just on earth, derogate from the acknowledged all and sole atoning, meritorious, and grace-imparting mediation of Jesus Christ, our High Priest and propitiatory victim,—*with whom, through whom, and by whom alone*, all that is asked, is asked; and all that is obtained, is granted. This is rather an act of supreme homage, paid to the Saviour's divine mediation, than a derogation from it.

We all owe to one another, as a debt of charity, to *pray for one another*. Does our mutual charity or brotherly love then end, where, as Scripture informs us, it is perfected? In hell itself the rich glutton prayed earnestly for his friends on earth. Or can we suppose the requests of the blessed above, less prevalent with God, than those in this world of our fellow mortals? Let the Protestant show me where, in all Scripture,

the invocation of Angels and Saints is prohibited as in aught derogatory to the mediation of Christ or displeasing to God. Unable to do this with all the nimble versatility of the serpent, he turns round, and offers me, as the sole proof of his opinion, his own ignorant conjecture, that the Angels and Saints are as ignorant of us and our concerns, as we are of them and theirs!—that, besides, as mere finite beings, their knowledge must be too limited to be able to attend to all the numberless petitions of every kind, put up to them from all quarters of the world by their votaries.

But where again, in all Scripture, has the Protestant learned that such ignorance is compatible with the clear vision of God, and the intellectual powers of the mind made perfect? The very contrary of his opinion is there evidently affirmed, by the Saviour himself, who declares that “there is more joy before the Angels of God for one sinner doing penance,”—or, as Protestants translate the text,—“that repenteth, than for ninety-nine just persons who need no penance, or repentance.”—Luke xv. 7. The Angels then know, when any sinner is converted, in whatever part of the world he may be; otherwise how could they rejoice at his conversion. Nor can the Saints,—who, the Saviour says, “are like the Angels of God;” Matt. xxii. 30. and inhabiting the same holy Heaven’—be ignorant of the cause of their joy, or not participate in it.

The knowledge of the blessed in Heaven surpasses prodigiously ours on earth, as appears from the words of St. Paul—“Now we see, as through a glass darkly; but then face to face. Now, I know in part; but then, even as I am known.”—1 Cor. xiii. 12. And should their knowledge be so enlarged as to take in the whole of the creation, such a knowledge is still but finite,—

and therefore not exceeding the capacity of finite beings made perfect.

Still all this knowledge of the blessed in Heaven, who see every thing in God, whom they behold face to face, is not so wonderful as that imparted even here on earth to certain mortals like ourselves.—These, in the bright light of revelation shed upon their minds, could see and know what was happening at the greatest distance. Thus did the Prophet Elisha know, at the very moment they were formed, the most secret deliberations and resolutions of the King of Assyria against Jerusalem; which he forthwith communicated to his native sovereign, who was thus enabled to counteract all the designs and machinations of the enemy. 4 Kings vi. 12. Thus could Samuel see even what had not yet come to pass; and describe to Saul where and how he should meet those who would inform him concerning his father's asses, that were missing; together with circumstances depending on the future free will of others.—1 Kings x. 1.

But yet all this is nothing to what we read in the Scripture concerning the prophetic powers of vision in other holy individuals shut up, like ourselves, in the prison of their mortal bodies, and not yet enjoying the beatific vision. These, in the light of God shed upon their minds, could clearly see, and minutely describe, not only what was happening at the moment, as Catholics affirm the Saints and Angels do,—but also that which lay still buried in the dark womb of the most distant futurity, and even depending on the free will and purpose of generations yet unborn. They could mark, in the brightness of the divine effulgence poured forth upon their mental optics, even the least and most trifling incidents of the great and important events which they foretold,—carrying their observati-

on down to the end of time,—and finally merging it in eternity.

And can Protestants, admitting all this,—for admit it they must, or at once reject their pretended rule of faith, the Scripture,—can they deny to those enjoying the clear vision of God in Heaven, the perfect knowledge of what is actually passing here below?—and hence infer that it is useless, absurd, and unlawful to invoke them; separating us thus from *the communion of Saints* in its noblest branch; and breaking the golden band of charity which links together the whole family of God, the children of his Church, whether militant on earth, suffering in Purgatory, or triumphant and glorified in Heaven.

XIII.—OF HOLY IMAGES.

As Protestants have broken off all communications with the blest in Heaven; so do they forbid any honors to be paid to them, even such as they readily grant to the great on earth, their fellow mortals, to the rich and noble, to kings and princes; the idols they adore. They have broken down and cast forth from the Catholic Churches, of which they have possessed themselves; and demolished in every place the hated resemblances of Jesus Christ and his Saints; to make room for the likenesses of those whom they more revere; of Cæsar and his favorites: of their Statesmen and warriors, the heroes of ABADDON, the destroyer; very different from the champions of the Saviour, the Prince of Peace; to whose sacred images we see preferred by Protestants even in their Churches, as in those of Saint Paul and of Westminster Abbey in London, those of titled worldlings, the children of vanity and the worshippers of Mammon. Nay, the fierce, fanatical figures of their desolating Reformers,

are often seen placed by them, where those of Jesus Christ, and his apostles, of his Saints and Martyrs, would not be suffered to appear. Even the Scottish vandal Knox, the true son of Appolluon, is honoured in Glasgow with his statue ; he who led forth the ignorant and frantic rabble, armed with hammers, spades, pick-axes, and every tool of destruction ; to deface and break down every sacred figure ; to demolish every master-piece of art, and sweep from our sight for ever all the venerable monuments of Christianity ; instead of which he has left us nothing but his homely Kirk, the trophy of his desolating progress ; as if to mark the spot where once the Redeemer's Religion reared her holy and majestic form.

Protestants every where make, and keep, the statues, busts, portraits, and resemblances of their relatives, acquaintance and worldly friends ; while those of the sacred family, to which they say they belong, and of the holy head and founder of that family, are to them an eyesore, and an abomination. Can such be more so to the Devil and his Angels, whom the Saviour and his Saints have completely conquered ?

Yet these holy images which Protestants so abhor, are clearly sanctioned, nay, commanded in Scripture. For in it we read how God himself ordered such to be made, images even of purely spiritual beings, represented under the forms they were wont to assume in manifesting themselves to man ; the golden cherubims, placed on each side of the mercy seat, having their faces turned towards each other, and looking down upon the holy of holies ; where the manna, the wafers of fine flour, the loaves of propitiation and shew bread were kept : *Exod. xxv. 18.*, all a striking figure of "the real holy of holies," where Jesus Christ the true manna and "living bread that came down from Hea-

ven," John vi. 59., was one day to be kept and reside, attended by the living cherubims, in the Christian tabernacle, his mercy seat among the Gentiles.

We also read in the same Scripture, Num. xxi. 8. 9. how God ordered the brazen image of a serpent to be made and suspended on a pole, as a sign to the people; the mere looking upon which cured them from the deadly bites of the fiery serpents. This image was the figure of our Saviour dead upon the cross; as he himself interprets it.—John iii. 14. It was therefore the first crucifix, a figure which the Protestant cannot bear to behold; a miraculous and even wonder working image.

The propriety of this emblem of the Saviour, appears in this, that the word, which signifies *serpent* in Hebrew, that is *hæve*, at the same time signifies *life*; from which is derived the latin word *ævum*, the duration of life, and its compounds *coævus*, *primævus*, in English, *cæval*, living at the same time; *primæval*, living before. The figure then of the serpent is the hieroglyphic of life. Now, Jesus Christ, as God, is life itself, and the author of life; and, as man, our propitiatory victim, dead upon the tree, is the restorer of life to our mortally wounded race, when stung by that fiery serpent; who, to give us death falsely promised us life; the hieroglyphic form of which he had treacherously assumed. Common sense might tell us that the only images forbidden by God were such as the Heathens worshipped; the obscene Asteroth, the bloody Moloch, Belphegor, Baal and all other such detestable idols; absurd nonentities, as Saint Paul styles them. "Now we know," says he, "that an idol is nothing in the world." 1 Cor. viii. 4 "Nothing real and true." Ibid. ch. x. 19. But surely this cannot be said of Jesus Christ and his Saints, re-

presented to us in engraved or written memorials. The images and pictures of him and his illustrious followers exhibit to our view the real deeds and sufferings, 'the holy and heroic achievements' of himself and his chosen champions. They are so many edifying and instructive books, which are read at a glance, and understood as well by the unlearned as the learned.

XIV.--WHY, AND HOW ABSURDLY PROTESTANTS HAVE DERANGED THE DECALOGUE.

And here I cannot help noticing the miserable and absurd, yet boldly-ventured shift of the Protestant Reformers in order to make their ignorant, uninvestigating and wilfully blinded dupes, imagine that the Catholic practice of keeping holy images, though but for the edifying and instructive purposes above mentioned, is condemned as idolatrous by an express commandment. They, for this purpose, have deranged the decalogue, making two commandments of the first, though the least reflection shews that the two are but one. For surely to make and adore the graven things, is to have false Gods. Their second commandment is therefore only, as in some of the other commandments, a more explicit recital of the sins it forbids. Having thus, so absurdly, made two commandments of one, they, in order not to exceed the original number, ten : were obliged, as absurdly, to make one of two. Thus fitting, right or wrong, the subject to the measure, as Pocrustes did his victims to his bed ; they repair the redundancy at the beginning of the decalogue by the retrenchment at the end. But sins, which are quite distinct in deed, are surely as distinct in thought. "Thou shalt not commit adultery, thou shalt not steal:" these, Protestants allow to be two distinct commandments, because they forbid two dis-

distinct sinful deeds, adultery and theft. But to covet a neighbour's wife, is adultery in thought; and to covet a neighbour's goods, is theft in thought.

If Protestants, then, cannot make one commandment of the two, prohibiting the distinct sinful deeds; how can they make one of the two, prohibiting the corresponding distinct sinful thoughts? —As if one could not covet his neighbour's ox or ass, without coveting his wife, and vice versa. Or, having joined into one commandment, the two prohibited distinct sinful thoughts; why do they not, for consistency's sake, join also into one commandment the two corresponding and prohibited sinful deeds. Then, in spite of the redundancy at the beginning of the decalogue, there would still be, according to their arrangements, a deficiency in the end.

The fact is, as acknowledged by all, by the Jews as well as the Christians, there are two distinct tables of the law; the one exclusively prescribing our duty to God, the other as exclusively our duty to our fellow creatures. Nor is it without a mysterious meaning that the first table, regarding our duty to God, contains but three distinct commandments; thereby affording us an emblem of the Deity, in essence one, in persons three. The second table regarding our duty to man, contains seven commandments, a number which, Protestants themselves must own, includes in it some important mysterious meaning: since God, from the beginning, in his revealed injunctions to man, so frequently regulates his dispensations by it. Thus our time was measured out to us by the *hebdomal* term. The house of wisdom, or the Church of Christ, was built on seven pillars, Prov. 9, her seven sacraments. To omit the many other instances recurring in Scripture, where this mysterious number is mentioned.

The number three is the divine number, even in the opinion of heathens: as Virgil testifies in his Eclogue: *numero Deus impare gaudet*—to God belongs the unequal number. It was accounted in all nations, the all powerful magical number; which notion could never have been so general, had it not been transmitted down from Adam, and through Noah to the whole human race. This number, joined with the number seven, which is invariably used in something regarding mankind, makes, in the decalogue the number ten complete: the mystic *decimal* expressive of our whole duty to God and man.

In the Protestant division of the decalogue, the whole mystical allusion, together with the distinction of the two tables, is lost: for if the distinct duties may, as in their form, be blended; the distinction of the tables would be useless, and hence absurd.

XV.—ON HOLY RELICS.

The dislike of Protestants to the Saints and their resemblances, of course extends to their relics, and to all that ever belonged to them. Yet how fondly do they cling to those of their relations, friends, and benefactors! Such as their hair, letters, rings, brooches; and every thing that serves to remind them of their dear departed acquaintance; in doing which they only yield to the endearing sympathies of human nature; in which it is not against right reason to indulge. And why should it be against reason in the Catholic to shew a similar and an enhanced regard to the relics of our best of benefactors; those eminent servants of God; who, by their writings, exhortations, and holy example, have pointed out to us the path of truth and virtue; and led the way for us to endless bliss! The doctrine, however, and practice of the Catholic Church

on this head is as clearly sanctioned in Scripture as any other article of her belief.

Elisha, for instance, received with the mantle of Elias, the double spirit and inspiration of that holy Prophet; and smiting with that precious relic, the River Jordan, divided its stream, and so passed on.—4 Kings, ii. 10. The bones of the Prophet Elisha raised to life a dead man, whose body had but touched them, Ibid. ch. xiii. v. 21. The hem of our Saviour's garment cured the woman touching it of her issue of blood.—Matt. vi. 50. "The handkerchiefs and aprons, which had touched the body of St. Paul, cured all diseases, and cast out devils."—Acts xix. 12. Nay, the very shadow of St. Peter cured the sick; who were laid in the streets, that, as he passed he might overshadow them.—Ibid. v. 15.

XVI.—THE CROSS.

Even the cross of Christ is to the Protestant an object of disgust and derision. The sign of the Son of Man, which shall be borne before him, when he cometh at the last day, in great power and Majesty, to judge the world! His royal standard! The instrument of our redemption; and wonderful weapon, with which, as man, he avenged man's wrongs upon the mischief maker's head; turning our very bane to bliss; and the tree of death into the tree of life! The sign set up, at the sight of which those mortally stung by the fiery serpents are cured.—Numb. xxi. 8, John iii. 14. To whom, but to the lying serpent and his seed, can such a sign be odious? Yet Protestants view it with as much aversion and pain, as if they shared in the adversary's disappointment, and grieved at his discomfiture: for to him, indeed, and to his brood, it must ever appear the most hateful object in nature;

"a stumbling block to the Jew; and a folly to the Gentile."—1 Cor. i. 23.

Whereas it is the Catholic's crest, his distinguishing symbol, his paternal trophy, his lawfully inherited, and highly prized badge of honour. He exclaims with the Apostle: "far be it from me to glory in any thing else, save in the cross of Christ, and in Christ crucified!"—Gal. vi. 14. It is the mysterious **THAU**, the protective mark and saving sign **T** imprinted in baptism and confirmation on the foreheads of those in the city of God, who sigh and mourn: the sign which stays the uplifted arm of the destroying Angel: imprinted by him *who stands by the altar*; that is, by a Priest who has an Altar to stand by; *who is clothed in linen*, which was ever the Priest's officiating dress; and *who has a writer's ink horn at his loins*: viz. his *pyx* of holy oils, with which, at the command of God, he writes the hallowed hieroglyphic on the foreheads of such as are presented to him, to be so signed and sealed.—Ezech. ix. 4, Apoc. vii. 3.

XVII. —ON HONORING THE BLESSED VIRGIN MOTHER OF GOD.

It would ill become those who will have nothing to do with the Angels and Saints; who demolish their images; destroy or profane the temples raised in their name, to the worship of the true God; abolish their festivals; plunder their sacred shrines; dig up and burn their blessed remains, and scatter their holy dust in the wind: who mock and pollute every thing consecrated to the service of the Deity: and fling from them with disgust and derision the very cross on which the God incarnate completed our redemption: who, besides, condemn and ridicule the virgin state of celibacy recom-

mended by Saint Paul, 1 Cor. vii. 26 ; and embraced by those who dedicate themselves exclusively to the service of God : the voluntary Eunuchs mentioned by our Saviour, " who make themselves such for the Kingdom of Heaven : " Matt. xix. 12. It would ill become such, " the seed of the serpent," to venerate and honor the woman destined to crush their father's head : Gen. iii. 13, the spiritual Eve, whose obedience restores to her children that bliss enhanced, which the disobedience of the natural Eve had lost to hers : the virgin mother of God ; and hence the Queen of Saints and Angels : the first of creatures in the order of grace ; and consequently the next in dignity and glory to her divine Son : she whom an Archangel greets as his superior, with the unusually respectful salutation, " hail," declaring her full of grace ; assuring her that the Lord was with her ; and pronouncing her the most blessed of woman-kind : whom her holy cousin, the inspired Elizabeth, on being honored by her with a visit, saluted in a similar strain, crying out, says the Evangelist, " with a loud voice, and saying, blessed art thou amongst women ! and blessed is the fruit of thy womb ! And whence is this to me, that the mother of my Lord should come to me ! For, behold ! as soon as the voice of thy salutation sounded in my ears, the child in my womb leaped for joy." Luke i. 41. Who in her own humble and inspired canticle, amid the overflowings of her gratitude to God, prophecies, saying, " From henceforth shall all generations call me blessed," *ibid.* v. 48 : which prediction is fulfilled in the Catholic Church, the Church of all generations ; yet, with all this Scripture testimony to her transcendent worth and dignity under their eye, Protestants not only forbid any honors to be paid to her ; but, like the re-

offspring of the adversary, they feel a particular antipathy to her on all occasions. They can never bear to hear her well spoken of. They constantly "lay snares for her heel!" hissing and darting forth at her their stings, full of venomous slander; vilifying her immaculate person; and comparing her, in order to debase it, with the most common and worthless of her sex.

XVIII.—ON CELIBACY.

From their sovereign dislike to that virginal state, so recommended by Saint Paul to those who can aspire to it; 1 Cor. vii. 26, for "he who hath a wife," says that Apostle, "mindeth the things of the world, and how to please his wife; but he who hath not a wife, mindeth the things of the Lord, and how to please the Lord." Protestants incessantly declaim against the state of celibacy enjoined to the Catholic Clergy, and Religious; whose only business is "to mind the things of the Lord, and how to please the Lord: alluring," as St. Peter says, "through the desires of fleshy riotousness, those, who for a little while escape such as converse in error:" 2 Pet. ii. 18, that is, seducing at last, by the strongest of temptations, those who had else escaped the contagion of their heresy.

But is it not evident that this law of celibacy, besides freeing the Christian Pastors from the perplexing cares and concerns of this world, which are so incompatible with the proper discharge of their duties; was established as a measure of justice to the faithful; preventing them from being burthened with the support of wives and children for their Clergy; whose labors in the Ministry are constantly impeded, but can never be forwarded, by the interference of such? One of the ^{con-}cessions given by the Saviour of the truth of his gospel,

was, that it was preached to the poor.—Matt. xi. 5. To the poor indeed it may be preached by single Clergymen ; whose personal wants are easily supplied. But a married Clergy require also for others, kept for the gratification of their carnal propensities, a far greater provision than for themselves alone : and from all those, too poor to furnish this extra provision, that Gospel, which they preach, is necessarily withheld.

The Christian pastor is likened in Scripture to that drudging Eunuch among the animals, “the ox that treadeth out the corn,” whose mouth should not be “muzzled :” Deut. xxv. 4—1 Cor. ix. 13, not to the father of the herd, with all his family ; a group ill suited to the Farmer’s operations on the threshing floor.

Besides, can we suppose that the Saviour, who desired his gospel to be preached to every creature, would allow such a bar to be put to its universal propagation : Such an earthly clog to be fastened to the heels of his Evangelists, whom he commanded to “*go and teach all nations ?*” No : on the contrary, he declares that “whoever does not even hate, (as an obstacle to the discharge of his duty,) “father and mother, sister and brother, wife and children ; nay, and his own soul, (or life itself.) cannot be his disciple.” Matt. xix. 19.

Or is it for one moment imaginable that he, who is justice itself, would entail upon his creatures, as the indispensable condition of hearing his necessary and saving truths, the obligation of providing for any but those who teach them ? Or, if he really sanctions such obligation : allowing what was never earned to be claimed as wages rightly due ; why should that obligation cease at the clergyman’s demise ? what then is to become of his widow and orphans ? Cast upon the wide world, as they are liable to be at all moments, without a protector, a home, or a provision of any

kind ; what a dismal prospect and dangerous dark futurity lies before them ! And can we suppose such an order of things as this to be of the Saviour's institution ? No, surely, His clergy are independent of all these human chances ; and better adapted to his wise just, and merciful purposes. He has separated them "from the world, and the things of the world, that they may attend solely to 'the things of the Lord, and how to please the Lord.'" Of them, the virgin Priesthood of the Redeemer, he speaks thus by the mouth of his Prophet Isaias : "I will give them in my house, and within my walls, a name, better than sons and daughters : an everlasting name that shall never perish." Is. lvi. 5. The worldling's name is propagated and preserved on earth for a while, by his carnal progeny ; but the Pastor's spiritual progeny, those, whom like Saint Paul, "*he has begotten in Christ,*" shall perpetuate his name and render it illustrious in heaven for an endless eternity.

XIX.—ON VOWS.

Protestants deny all the merit, and even the lawfulness, of vowing to God any pious, charitable or good work whatever, and of faithfully observing such vows when made. This negative was necessarily broached in self-defence, by the fathers and founders of the Protestant reformation. They could not else have hoped to palliate, in the eyes of the public, their open breach of the religious vows they had taken of voluntary poverty, perpetual chastity, and entire obedience. For by such vows had Luther, Zuinglius, Carlostadius, Melancton, Ecolampadius, Bucer, Beza, Knox, and others, all apostate friars and priests, freely and formally bound themselves for life, on taking holy orders and entering their several institutes. Their first endeavor, therefore, was to excuse before the world

their forsworn conduct; and finding their apology take, their next effort was to make it appear that they had only done, as they ought, in breaking thus through all their religious restrictions. Finally, encouraged by the applauses of their loose and irreligious partizans; they had the unblushing effrontery even to make a merit of having exchanged the privations, penitential austerities, and laborious duties of their former holy state of life, for the worldly freedom, the unrestrained indulgence, of their sensual appetites; the animal gratification and delights of the flesh!

The Catholic Church's doctrine of vows, notwithstanding, is sanctioned, like all the other articles of her faith, by the most evident scripture. For in it we read how the greatest servants of God were in the habit of vowing, and of scrupulously performing, the vows they had made. See Gen. xxviii. 20,—ibid. xxx 13. In it we read that God himself commanded his worshippers to vow to him, and rewarded them for vowing and keeping their vows: by which persons, as well as things were set aside and consecrated to his service. Levit. xxvii. 9,—Numb. vi. 9. Samuel was vowed to God from his mother's womb, and given to serve him in his temple for ever, &c.

Nor was this practice of vowing discontinued in the Christian Church, as appears from Acts xviii. 18, 21, 23. It were needless to adduce more scripture proofs for that, of which none can doubt, who read the Bible. This practice of vowing, all will allow, was considered by the Jews as a divine ordinance. Let Protestants then shew me in all the scriptures a single text forbidding it to be any more observed. On the contrary, it is sanctioned by the Saviour's declaration, that "he came not to abolish, but to fulfil the law."

XX.—OF PERSONS, PLACES, AND THINGS BLESSED AND CONSECRATED FOR HOLY PURPOSES.

Protestants still deny in the very teeth of that Scripture by which they pretend to regulate their faith, that persons, places, and things may be duly consecrated and set apart for holy purposes, and the service of the sanctuary : or that one place can thus be made holier than another. They ridicule and condemn all the Catholic consecrations, styling them in their vituperative slang, mere mummeries. Was, then, holy Jacob's act a mummary, when he consecrated the stone, on which he rested his head, the night he saw in his sleep the vision of the mystical ladder : "pouring oil upon the stone, and vowing a vow to the Lord." Gen. xviii. 18. Were all the ceremonies expressly ordered by God himself, in the consecration of his priests, and of every thing appertaining to his worship, mere mummeries? Were those also mere mummeries, which the Saviour used himself in working certain miracles ; his making clay with his spittle, and anointing with it the eyes of the man born blind ; desiring him at the same time "to go and wash in the pool of Siloe, which is interpreted Sent !" His touching again with his spittle, the tongue : and his thrusting his finger into the ears of the man presented to him, who was deaf and dumb after leading him aside from the multitude? His looking up to heaven and groaning? His finally crying out with a loud voice, *EPHETA!* be opened? His breathing upon the Apostles, when he gave them the Holy Ghost, with the power of forgiving and retaining sin? Were all these mystical signs or ceremonies mere mummeries? If not, why should they be accounted such when used with the same meaning by

his Church? What then is a mere mummery? A low mocking Protestant term, invented, like many others, for the laudable purpose of throwing ridicule on the sacred but misrepresented rites of the Catholic Church. It is the last argument of nonplussed folly; the spiteful idiot's lolling tongue. It is one of the many derisive epithets which the hissing, true brood of the Serpent incessantly spit out against the spotless spouse of Christ, such as Papist, Popish, Papistical, Romish, Monkish, &c. Yet, with all their viperous *ists* and *ishes*, darted forth with forked tongue against her, they have never been able to deprive her of her own universally acknowledged and distinguishing title, Catholic: a title too lofty, long-lasting and great, for any of their mushroom and ephemeral sects to lay claim to.

The ceremonies of the Catholic Church in her consecrations and benedictions, in her Sacrifice and Sacraments, are all scriptural: and have all their sacred and instructive meanings; which, from careless, uninquiring and wilful ignorance, Protestants blindly ridicule and condemn. "Yet every creature," says St. Paul, "is sanctified by the word of God and by prayer."—1 Tim. iv. 5. But those creatures are particularly so sanctified, which are set aside and exclusively devoted to holy purposes. Thus, the Ark was so holy, that some for touching it, others, for only looking irreverently at it, were struck dead upon the spot by Almighty God,—1 Kings, vi. 19.—2 Kings. vi. 7. The Jewish monarch, for daring to usurp the priestly function of offering up incense to God in the temple, on his seizing the censor, was smitten with the leprosy, a disease which excluded one from the house of God, and from all society. He was therefore immediately expelled the temple, shut up from the public, as

a leper, till his death, and finally buried apart from the Kings of Juda.—2 Paral. xxvi. 19. The King of Babylon, for profaning the Sacred vessels taken out of the Temple of Jerusalem, by drinking out of them at his feast himself, together with his courtiers and concubines, had his dismal doom denounced in the mysterious hand-writing which he saw traced upon the wall of his banquetting room; and which the Prophet Daniel interpreted to him.—Dan. v. 3. 5.

Need I mention the holy oil of unction; the sacerdotal vestments; the high priest's mitre, with the mystical name of God engraved on a plate of the purest gold, and placed on the front of it: the ephod; the oracular urim and thumim; the Altars; the perpetual holy fire, &c.—Lev. xvi. 12, the presanctifications of the Priests; the people and the victims? Even the holy water, which Protestants so dislike and make a mock of, was kept and sprinkled by the order of God, and with the same allusion in the Jewish Church as in the Catholic.—Lev. v. 17.—Numb. viii. 7. "Wafers too of fine flour" were offered up and styled "the holy of holy oblations."—Lev. ii. 4. 10, a striking emblem of the real Holy of Holies offered up in the Catholic Church.

Now, if Protestants allow, (as they must; or deny at once all scripture authority;) that these things in the Jewish Church were rendered holy by the priestly consecrations: on what ground do they deny the consecrations of Messiah's priesthood at least an equally sanctifying efficacy? Will they say that nothing appertaining to his religion is so holy and venerable, as ought that appertained to the Mosaic dispensation? That the shadow is preferable to the substance? The figure more august than the reality?

As to the peculiar sanctity of certain places, there

are numberless instances of such mentioned in the sacred Scriptures. "Terrible is this place," cried Jacob, on awaking from his dream. "This is nothing else but the house of God, and the gate of Heaven : and, arising in the morning, he took the stone which he had placed under his head, and raised it up, as a monument, pouring oil upon it."—Gen. xxviii. 17. 18. "Come not near," said God to Moses from the burning bush. "Put the shoes from off thy feet, for the place on which thou standest is holy ground." Exod. iii. 5. The like warning and command was given to Joshua by an Angel.—Josh. v. 16.

To say nothing of the Temple, from the sacred precincts of which the Saviour cast forth the buyers and sellers, who profaned it with their worldly traffic. Nay, we find in the Scripture, holy and miracle-working wells, brooks and rivers ; such as the pool of Siloe ; the waters of which were good for restoring sight : the probatic pond, which, when stirred by an Angel, cured every debility in the human frame ; and the waters of the Jordan, better as Naaman found them for curing the leprosy than those of the Damascan rivers, Albana and Pharphar.—2 Kings, v. 12.

XXI.—OF MIRACLES.

Protestants deny that Christ has left with his Church the power of working miracles, contrary to his own express declaration, recorded in Scripture. "Them that believe," says he, "these signs shall follow ; in my name they shall cast out devils : they shall speak with new tongues : they shall take up serpents : and, if they drink any deadly thing it shall not hurt them ; they shall lay their hands upon the sick, and they shall recover." Mark. xvi. 17. &c. This, as we read in the same Holy Scripture, was

but the renewal of that ample promise which he had made before, in the following most solemn manner ; "Amen, amen, I say unto you, he who believeth, the things that I do, he shall do also ; and greater than these shall he do, because I go to the Father." John xiv. 12. 13. Where, then, in all scripture do Protestants read, for they say they believe nothing but Scripture, that the Saviour ever retracted or limited these his promises to time or place ? It is true he limited them to the true believers, that is, to his own Church. And Protestants, by acknowledging as they all do and must, that the power of working miracles was never with them, avow themselves not the believers, to whom the Saviour granted it.

XXII.—OF HOLY DAYS.

Protestants have abolished all Holy Days, except the Sundays. "They said in their heart, the whole kindred of them together, let us abolish all the festival Days of God from the land."—Psalm lxxiii. 8.—For not to speak of the Holy Days kept in honor of the Saints and Angels, with whom, as we observed above, they have renounced all communication ; they have besides, almost all of them, abolished the sacred Festivals of the Church, kept in her from the earliest ages, in commemoration of the chief mysteries of our redemption.

And is not this still the work of Abaddon, the Destroyer ; who strives thus to obliterate from our minds and banish from our recollection all that God has done to save us from endless misery ; and revalidate our claim to that perfect bliss for which he had created us ; inducing us at the same time so wholly to engross our minds with the vain concerns of this fast passing life, as to overlook quite the one thing necessary, our eternal salvation.—Luke x. 42.

Strange that, in the Protestant systems, every supposed improvement consists in the denial of some truth affirmed, or in the suppression of some duty enforced. It is always, in faith and morals, a pulling down ; never, by any chance, a building up : an ever adverse working principle, still opposing, negating, and subverting the Saviour's Revelation ; in one word, what is fully and properly implied and designated by the well known terms of Protestant and Protestantism.

XXIII.—ON PURGATORY.

Protestants deny the existence of a Purgatory, or a middle state after death, in which the just expiate by sufferings their venial transgressions ; for according to Scripture, the just man falleth seven times, and still is called just—Prov. xxiv. 16, a state in which they shall render an account for every idle word, Matt. xii. 36, should they have neglected to render that full account during their life in this world ; and pay up to divine justice whatever remains of the debt of temporal punishment due for sins, the eternal punishment of which has, in consideration of their timely repentance, been mercifully remitted to them. For, as in the case of David, 2 Kings xii. 13. 14, it does not necessarily follow, when God remits the sin, and consequently the eternal, that he also remits the temporal punishment due for it.

But to what other state or place does the Saviour allude, when he exhorts us “ to be reconciled with the adversary, while we are in the way ; lest he deliver us over to the judge, and the judge to the officer ; and we be cast into that prison, out of which he assures us we shall not come till we have paid the last farthing ? ”—Matt v. 25. 26. He cannot here allude to any pecuniary debt, or earthly prison, as is evident from the context.

Besides, if, as Scripture affirms, "the just man falleth seven times;" and as our Lord declares, "we shall render an account for every idle word," how few die so perfect as not to have at least some slight falls, or so much as an idle word to account for? Where, then, is this account to be rendered? Not in Heaven, for all accounts must be settled before one enters there. Not in hell, for the accounts of the damned can never be cancelled; or, if, for an idle word, one may be eternally damned; who of all the human race could expect to be saved? Reason, then, shews us, as well as Revelation, the necessity of a middle state, such as that affirmed by the Catholic Church.

When our Saviour also tells us, Matt. xii. 32, that certain sins against the Holy Ghost shall not be forgiven in this world; would he so superfluously add, nor in the world to come, if no sins whatever remained to be forgiven in the world to come? Would it be like a wise man's speech, in saying, you shall not see the sun, during the day, to add, nor during "the night?"

Protestants generally allow that none of the human race could be admitted into heaven, till Christ with his precious blood, poured out for their ransom, "had blotted out the hand-writing that stood against them." Coloss. ii. 14. This is what the Saviour himself declares. "No man," says he, "hath ascended into heaven, but he who descended from heaven, the Son of Man who is in heaven."—John iii. 13. Where, then, were the souls of the just detained from the beginning of the world, till the death, resurrection and ascension of the Redeemer? Not in the hell of the damned, for "out of that hell there is no redemption." Not in heaven, for no one had ascended up thither before him, "who led captivity captive,

and gave gifts to men."—Ephes. iv. 8.—Then necessarily in a middle state ; in that hell or prison, into which the Saviour, after his death, descended and preached, as Saint Peter informs us, " to the spirits of those detained there, who had been some time incredulous, when they waited for the patience of God in the days of Noah, when the ark was building."—1 Pet. iii. 19. To those *prisoners of hope* to whom the prophet Zacharias alludes, when addressing thus their deliverer : " Thou hast by the blood of thy Testament sent forth thy prisoners out of the pit, in which there is no water. Return to the strong hold ye prisoners of hope," &c.—Zach. ix. 11. 12.

Now, though our Lord at his descent into that prison, may have set all free who were then detained in it ; does it follow that none henceforth should ever be detained in such a place for their slighter offences ? Let Protestants then shew me in Scripture that such a place, which they own to have once existed, no longer exists.

The Saviour, they will say, having now laid open to us the gates of Heaven, there is no further necessity for our detention in such a place. None surely, for such as leave this world, without having so much as an idle word to account for. But, as mortal sin excludes for ever from Heaven all those who die guilty of it ; so venial sin excludes from Heaven those who die in it, till it is purged away : for " into heaven nothing unclean can enter."—Apoc. xxi. 27.

The belief in such a middle state was always that of the true believers ; of the Jews before, and of the Christians since the coming of the Saviour. The belief of the Jews on this head, which in nothing differs from that of the Catholics, is clearly exposed in the twelfth chapter of the second Book of Macca-

bees. And, though Protestants deny these books to be canonical scripture; they must admit them, as indubitable historical evidence of the doctrine and practice of the Jewish people on the subject in question. The passage alluded to, is as follows :

“Judas Maccabæus, having made a collection, sent twelve thousand drachmes of silver to Jerusalem, that sacrifice might be offered up for the sins of those who had fallen in battle; thinking well and religiously of the resurrection, for unless he hoped that they, who had fallen, would rise again, it must seem vain and superfluous to pray for the dead; and because he considered that they who had fallen asleep in Godliness, had great cause laid up for hope. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.”—2 Maccab. xii. 48.

This doctrine and practice of the Jews, the Saviour never found fault with. I could wish, therefore, to know upon what authority, scriptural or unscriptural, Protestants venture to condemn this article of the ancient faith, still held by the Jews as well as by the Catholics.

On scriptural authority, which they as readily produce, as the Devil did, to tempt the Saviour, but it is always on scripture misunderstood or misapplied, as in their present and sole remaining quotation. They cite against a middle state after death, the following text from the Ecclesiastes i. 3. “If the tree fall to the south or the north, in whatsoever place it shall fall, there it shall lie.” Their sole and constant argument, against such a middle state, is, “as the tree falls, so it shall lie.” And so it surely shall, says the Catholic also: for we all acknowledge that at death is decided the eternal fate of every one. To whatever

side we then fall, to the south or the north, to the side of Heaven or of Hell : on that side to which we fall we shall lie. Yet may those who fall to the side of bliss, not deserve to be put at once in full possession of it : though it is now to them inalienably secured

XXIV.--ON PRAYING FOR THE DEAD.

Protestants, contrary, as we have just seen, to the belief and practice of the Jewish and universal Christian Church ; and without the merest shadow of scripture proof ; condemn, and prohibit all prayers put up, and good works performed *for the dead* : all supplicatory interposition with God in their behalf : all *being baptized for them*, as St. Paul expresses it.—1 Cor. xv. 29.—The ties of their mutual charity are thus wholly broken ; and all their religious sympathies, and well wishing to one another, destroyed by death, as if they had never been. Though commanded in scripture *to pray for one another*—James v.—they, as if *the dead and the living* were no longer that *one another*, are forbidden to pray for their brethren departed. They must no more wish well to their nearest and dearest friends, for that were to pray for them. They must take no interest in their posthumous fate ; but forget them quite, as if they had never been ; and were never more to meet again. She is not the true mother of the child, who persisting in her claim to it, can thus with indifference see it doomed to destruction, and not interpose with the sovereign judge to spare it.—3 Kings iii. 26. The real mother seeks at any cost, to preserve her cherished offspring from the threatened doom. By such maternal fondness still is the real mother of the faithful known. She flings not so her children from her ; nor forgets her immortal progeny : but in yielding them up, when called for by her divine spouse,

she implores him not to deal with them according to the rigor of his justice ; but to spare them *according to the multitude of his mercies*. Nor will he turn a deaf ear to her supplication, who hath assured her that *whatever she asks the father in his name, shall be granted to her*. Mat. xxi 22—John xiv. 13.

They are still her children, all those, whom her spouse has not disowned ; and for them she exerts with him her tender solicitude, to induce him *by the blood of his testament* to set them quickly free, and *send forth his prisoners of hope from the pit, where no water is found* : where no refreshment is now within their reach ; nor means at hand to mitigate their pain.—Zach. ix. 11, 12. All their relief must come from without ; for their day of meritorious labour is ended, and they are overtaken by that *night, in which, as our Lord assures us, no one can work*.—John ix. 4.

For these she pours forth her prayers, offers up her sacrifice, and uses every deprecatory means for their relief, till she obtains at last their longed-for deliverance : and then she exults in their final exaltation to that bliss and glory, for which they were created ; and where, from the influence they now have with their maker, they will amply repay the charitable concern manifested for them in the hour of their distress by their mortal brethren here below.

XXV.—OF INDULGENCES.

Protestants deny the Catholic doctrine of Indulgence, without knowing, or choosing to know, what that doctrine really is ; but, as usual, taking for granted the studied misrepresentations made of it by their crafty reformers, who found it their temporal interest to mislead the public ; they have been even brought to believe the wicked absurdity that the Catholic in-

dulgements are but so many licences granted to commit sin. It is truly wonderful that they, who believe nothing on so great an authority as the unanimous and never varying testimony of the whole Catholic Church; so readily believe everything against her, even the most obvious and palpable falsehoods, on the bare word of any one known to be her adversary. Their credulity on the side of error is as unaccountably great, as their incredulity and aversion to know the truth. Under the blindfolding influence of the spirit of error, they exhibit to the eye of the unprejudiced observer, an awful spiritual phenomenon; their dread of being made acquainted with the real doctrines of the Catholic Church; and their bold and unblushing misrepresentation of them; blaspheming, as St. Peter says, the things which they know not,—2 Peter ii. 12,—and of which they are wilfully ignorant—Ibid. ch. iii. 5.

An indulgence then, in the Catholic sense, is only the commutation of a greater, more difficult, or longer lasting penance, enjoined for past transgressions, into a less, more practicable or shorter one; as the spiritual director, from his knowledge of the disposition, situation and circumstances of the penitent, sees fittest to prescribe.

In the rigid discipline of the primitive Church, long lasting, severe humiliating penances were prescribed; public always for public and scandalous offences; private for private ones. These penances, public or private, were often prudently shortened or changed into easier performances; sometimes wholly remitted, as in the case of the incestuous Corinthian, on account of his extreme sorrow and edifying repentance.—1 Cor. v.—2 Cor. ii. 5. Now every such diminution, commutation, or remission of the temporal punishment for

past sin, is an indulgence : a total remission, is what is called a plenary indulgence.

But all such penances, enjoined by the proper authority, are binding and obligatory ; otherwise the Saviour's declaration to his pastors, " whose sins you shall retain, they are retained."—John xx. 23,—was vain : and that in particular made to his chief pastor : " to thee will I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound also in Heaven."—Matt. xvi 19. If then what is thus bound is not loosed in this life, either by the exact fulfilment of the penance enjoined, or by the indulgence granted by the binding authority ; a punishment proportioned to the penance enjoined here, remains to be endured hereafter. But, with the keys of the kingdom of heaven, is granted to the chief pastor the power to open as well as to shut, to loose as well as to bind ; to forgive as well as to retain sin. It is then of this discretionary power, granted by Jesus Christ to his pastors, that the Church avails herself, under the constant guidance promised her of the Holy Ghost, for the spiritual advantage and final safety of her children. She relaxes, therefore, though reluctantly, the primitive holy rigour of her penances ; which, in the present lukewarm state of the world, would frighten from her communion too large a portion of mankind ; who, to avoid the temporal punishment here, would thus incur the eternal hereafter. She thus uses, like a tender mother, the saving power granted her by her divine spouse, of screening her dear children at any rate from the wrath to come.—Thess. i. 10. " Pulling them, as it were, out of the fire, having mercy on others in fear, hating also the spotted garment which is carnal."—Jude v. 53,—and substituting, instead of her former rigorous penances, which lasted often for

years and corresponded with the immense fervour and zeal of her earliest offspring; more lenient and practicable duties of obedience: for as it was by disobedience and sinful self indulgence that we fell from God; so it is by obedience and self denial that we can ever hope to rise to him again; and hence we are assured in scripture that "obedience is better than sacrifice.—1 Kings, xy. 22.

Relying, therefore on the saving virtue of obedience, she spares the weakness of the weak, and inflicts her wholesome severities only on the strong; whom she thereby transmits into eternity, and delivers up to divine justice, with less to endure and a shorter account to render, than those who shrink here, from her mild correcting rod. Such she is forced to leave exposed to the full measure of their punishment hereafter; a punishment far exceeding all that we can imagine endurable in this present life. For "it is a dreadful thing," says St. Paul "to fall into the hands of the living God."—Heb. x. 3. Whereas, as the same holy Apostle tells us, 'if we judge and condemn ourselves now, we shall not be judged and condemned hereafter.'—1 Cor. x. 31.—Such is the Catholic doctrine of indulgence. It is, besides, an article of the Catholic faith, that, in order to receive the benefit of an indulgence, one must be in the state of grace: for all in the state of mortal sin are enemies to God; and God owes nothing to his enemies but punishment. All such must then avail themselves of the means afforded them in the Church of Christ, of effecting with their offended God a thorough reconciliation. This every Catholic knows can never be accomplished but by a sincere repentance, which supposes a real sorrow for our sins; a resolution never to commit them more; a renunciation of our evil habits; a reparation

of all injuries done to our neighbor : and a humble, true and full confession of our guilt to our spiritual director, by whose council we are bound to abide. This duty concluded with a worthy communion, and the exact fulfilment of what other good works are enjoined, as the conditions of our obtaining an indulgence, will secure to us all the advantages of one : and therefore confession and communion invariably make part of the conditions on which such a spiritual favor is granted. Is there ought in all this encouraging to sin, as has been asserted by the lying reformers ?

This granting of indulgence is one of the many ways by which, during the present season of mercy and grace, the Church applies the purifying and sanctifying efficacy of the Saviour's atonement to the souls of her obedient and dutiful children. That this or any other of her sacred institutions may be abused, none will deny. Must then the institution itself, when abused, be rejected ? Or is the Church to be blamed for the infringement of her precepts ?

The indulgence granted for contributing towards the building of St. Peter's Church in Rome, was Luther's first pretended plea for quarreling with the Pope, and the occasion of his apostacy from the faith. He began by railing against that particular indulgence, the preaching up of which had been transferred from the monks of his order, the Augustinians, to those of the Institute of St. Dominic. He next attacked the general doctrine of indulgence : and thus continuing to pull down, article by article, the whole Catholic faith ; proclaimed his work of ruin a glorious reformation :—his random negatives, his loose and contradictory ravings, a fairer scheme of Christianity, than any hitherto existing, or henceforth imaginable.

Yet, what rational Christian, but must own that the

undertaking, for which this indulgence was granted was proper, pious, praiseworthy and meritorious?—The building of the temple by Solomon, and the rebuilding of it by Esdras, were undertakings, as the scripture shews, praised and rewarded, by God himself. And is the building of a temple to the same God, by the converted nations, less deserving of his approbation? Was it not becoming the Christian world to rear such a monument to the glory of the Messiah: who, disowned and rejected by the Jews, was received and worshipped by the Gentiles? To erect on the ruins of idolatry, laid prostrate in her own warring capital, an illustrious trophy to the victorious Prince of Peace? To bid his blessed banner be displayed; the cross, his roval standard, be exalted; on the remarkable spot, where Peter, his chief Apostle, and deputed champion, had beaten down the proud imperial standard of Satan; the gory ensign of Mars, the slaughtering Abaddon—the destroyer?

XXVI.—ON THE BENEFIT DERIVED BY THE LIVING AND THE DEAD, FROM THE PRAYERS AND GOOD WORKS OF THEIR BRETHREN HERE ON EARTH.

Protestants own that *the living* are benefited by the prayers of their brethren here on earth: though any of their pious, charitable, or good works offered up to God for their spiritual or temporal welfare are considered by them as useless. But all such good works are evidently prayers, and that of the most effective kind; they are prayers not in word only, but in deed; and prove their sincerity by the virtuous acts performed. If therefore as is, and must be acknowledged, such prayer can benefit the living; why may it not also benefit the dead; who, as has been shewn

may be in a state of temporary suffering, capable of being mitigated, or wholly remitted by that merciful God, with whom the prayers and good works of the righteous, like those of the pious Tobey, and the holy Daniel, are sure to prevail? For as we read in the Sacred Scripture, "the prayer of him who humbleth himself shall pierce the clouds; and till it come nigh, it will not be comforted; nor will it depart till the Most High behold it." Ecclesiasticus, xxxv. 21. And we are assured, by the same divine authority, that "Charity covers a multitude of sins." James v. 20.

In the mystical body of Christ, which is the Church, every member, according to Saint Paul, exists, as in the natural body, not for itself alone, but for the good of the other members. "If one member," says he, "suffers in any thing, all the members suffer with it; and if one member glories, all the members rejoice with it." 1 Cor. xii. 26, which exactly happens in the Catholic Church; where all the members concur in affording their aid towards the relief of the suffering members; and in rejoicing at the happiness of the glorified members, the Saints: which last, in their turn, interest themselves for the safety and well being of their brethren here on earth, still fellow members with them of Christ's mystical body, and children of the one great Family of God, the Church. They therefore, as our Saviour tells us, *rejoice* so at the conversion of the sinner. These again, and those on earth, interest themselves, in behalf of their suffering members in a middle state after death, who cannot help themselves: yet, who, not having been lopped off at last, as incurable, are still members of Christ's mystical body; who adhere for the present in a threefold relationship united together, and are joined in the communion of Saints.

XXVII.—OF THE NECESSITY OF GOOD WORKS.

But what surprises most, in those who say they take Scripture for their rule of faith, is their formal denial of all the merit and utility of good works; though these form the constant theme of scripture exhortation, and the main drift of the inspired writings from beginning to end.

With this negative did the arch enemy of good works furnish Luther and his loose associates, as with a magically impenetrable shield, to screen their unholy and sensual conduct from all the sharp shafts of censure directed against it by their Catholic opponents. For, as these last objected to them that their new and unheard of doctrines, destitute of all miraculous evidence, to which these innovators never could lay claim, had not, even in the conduct of their propounders; any thing like christian virtue, good works or sanctity to recommend them: but that, on the contrary the lives of these new apostles were altogether sensual, selfish and wordly; unable to deny the charge, they as if in mockery of it, and to baffle all further attacks of the kind, unblushingly made it even an article of their reformed creed, that good works are useless; nay, prejudicial to the believers. "Let this," says Luther, "be your rule in interpreting the Scriptures; wherever they command any good work, do you understand that they forbid it, because you cannot perform it."—*De Serv. Arbit.* Tom. 8. Fol. 171. "Unless faith be without the least good work, it does not justify: it is not faith."—*ibid.* Tom. 1. Fol. 361. His favorite disciple and bottle companion, Amsdorf, whom he made Bishop of Newberg, wrote a book expressly to prove that good works are not only unnecessary, but that they are even hurtful to salvation; and cites his master's works in confirmation of this doctrine.

See Brierlies protest, apology, 393, page 324, 328. Is not this the doctrine of devils ?

To get rid of the testimony of Saint James, who in his Catholic epistle so clearly inculcates the necessity of good works together with faith ; and, as if writing purposely against this impious article of the Protestant Creed ; compares their faith without works to the belief of devils : “ thou believest says he ; ‘ thou dost well ; the devils believe and tremble : ” Ch. 2. v. 17, 19, to get rid of this unanswerable testimony, the Arch-reformer, Luther, who stuck at nothing, had the anti-christian audacity to strike this epistle out of the canonical code of Scripture, styling it contemptuously *an epistle of straw* ; though his followers have since thought proper to replace it. Yet he had more reasons than one for disliking particularly this epistle ; for it inculcated also, in the plainest terms, as we have seen above, two rather troublesome Sacraments which he wished to abolish ; confession of our sins to man, and extreme unction.

XXVIII.—OF THE POSSIBILITY OF KEEPING GOD’S COMMANDMENTS.

Protestants deny, not only the merit and utility, but even the possibility of good works ; for, in the Scotch Presbyterian Catechism, we read, as an article of their faith, that “ no mere man since the fall of Adam, with any grace received in this life, is able perfectly to keep God’s commandments, but doth daily break them in thought, word and deed.”

God is thus blasphemously declared to be a weak and foolish Legislator ; *a weak one*, in not being able, though acknowledged omnipotent, to make his laws be kept ; since with any grace he can give, he cannot enable us to observe them ; *a foolish one*, in enacting

laws which no one can possibly keep. How contrary is this to the doctrine of Scripture, where we read that "Zacharias and Elizabeth were both just before God, walking in all the commandments and justifications of the Lord without blame."—Luke 1. 6. Will they then blame those who were blameless before God, and say they daily broke his commandments in every way possible, in thought, word and deed? Yet if thou wilt enter into life says Christ, keep the commandments. Math. 19. 17. "He who loves me, keeps my commandments; he who loves me not, keeps not my commandments."—John 14, 15, 21, 23, 24, &c.

But this article of the Presbyterian's Creed is evidently as absurd, as false and blasphemous. For it affirms of every one, what is impossible to any one, that "he daily breaks God's commandments in thought, word and deed." He may indeed break some commandments daily, but must he so break all, and that too in thought, word, and deed? Or if he keeps some, why may he not keep all, or should he daily kill in thought, or in word though this last way of killing is not very intelligible; must he also daily kill in deed? The worst of sinners, then, is not so bad a wretch, as this wretched Blasphemy would make the very best of Christians.

XXIX—ON THE NECESSITY OF FAITH.

But we have lived to see this horrid doctrine exploded, even by Protestants themselves; though, unable ever to keep the middle path, they have run into the opposite extreme. Faith, which with them, was all in all before, is nothing now; and works, which were nothing in their former estimate, are now all and every thing necessary for salvation. Unable indeed, to define that Faith, upon which they said, were

grounded all their hopes of salvation ; they drop it altogether and establish now their hopes on a purely Pagan principle ; repeating as they do, upon all occasions, "that it matters nothing what a man believes, nor of what religion he be, provided he leads a good moral life."

Is this, then, the happy end of all their Scripture expoundings, to have discovered in the revealed Word of God, that the revealed Word of God, may be wholly dispensed with : or, according to Luther's rule of interpretation, that whatever the scripture affirms, *that* we are to understand as denied by it ; for the scripture affirms that "there is but one Lord, one Faith, and one Baptism" Eph. 4. 1., and that, "without that Faith, it is impossible to please God." Heb. 11, 6, "He who does not believe," says the Saviour, "shall be condemned."—Mark xvi. 16. "Should we," says St. Paul, "or an angel from heaven preach to you a gospel, besides that which we have preached to you, let him be accursed. As I said before," continues he, "so I say now again ; if any one preach to you a gospel, besides that which we have preached, let him be accursed !"—Gal. i. 8, 9. "He who is not with me," says Christ, "is against me ; and he who gathers not with me, scatters."—Matt. xii. 30. "And again, "there shall be but one fold and one Shepherd."—John x. 16. "Many shall come in my name, saying, lo ! I am he ; go not after them"—Luke xxi. 8. "If any one shall say unto you, lo here is Christ ! or there ; believe him not ; for there shall arise false Christs, and false Prophets, &c. Behold I have told you beforehand. If, therefore, they shall say to you, behold he is in the desert ! Go ye not out. Behold he is in the closet ! Believe it not," &c. Matt. xxiv. "If the blind lead the blind, they shall fall into the pit." Matt. xv. 14, "My sheep follow

not the stranger ; but fly from him ; because they know not the voice of strangers." John x. 5. But, in warning us thus to shut our ears against the seductive speeches of false teachers ; our Lord commands us to listen to his legitimate pastors, as we would even to himself ; for, addressing them, he says : " He who hears you, hears me ; and he, who despises you, despises me ; and he who despises me, despises him who sent me."—Luke x. 16. In fine, he declares that he " who will not hear the Church, is to be considered as a heathen and a publican."—Matt. xviii. 17.

The same language is held by Saint Peter, Saint John, Saint Jude, and by all the inspired writers ; whose particular testimonies it were endless and needless to recite. And, after all this, will those who affect to make the Scripture their only rule of faith ; and who style themselves *Christians* ; proclaim it as an article of their faith, or persuasion, that it matters nothing what a man believes, provided he leads what he may fancy to be a good moral life. Then let them own at once what their assertion so evidently implies, that they have finally rejected the Saviour's revelation : that, by setting up human opinion, or the vague, and ever varying conjectures of every one against the invariable testimony of the Catholic Church ; their boasted reformation has led them into downright infidelity ; that they are now at length become a discordant multitude of temporizing Freethinkers, Deists, Sceptics and Atheists : whose minds are all adrift on their several conjectures, or stagnated in the dead pool of careless indifference. Then shall we know what weapons to choose against them ; and how to deal with them decisively in their own proper characters.

XXX.—OF PREDESTINATION.

Not content with having led them thus far beyond the precincts of christianity : and urged them on, one might think, to the *ne plus ultra*, the very utmost verge of incredulity ; the spirit of error, as if to show how far he can decoy from wisdom and truth, all those who have once taken him for their guide, has brought them yet farther ; and placed them on the very outside brink of irreligious blasphemy. There, pointing in triumph at his sad exploit, he mocks the pliant folly of the heaven favored race ; and boasts his sway acquired over the mind of fallen man, the moment he enters with him on the mazy path of error. He has induced them solemnly to declare, and proclaim it as their sworn belief, that Almighty God saves or condemns his creatures according to his mere caprice ; not in consideration of their free obedience or disobedience to his well known commands ; but because he willed from all eternity certain individuals to be saved, and the rest to be damned. “ God,” say they, “ from all eternity, hath predestinated unto life those whom he hath chosen in Christ, without any foresight of their faith, or good works, or perseverance in either : and the rest he hath passed by, ordaining them to destruction and to wrath for their sins. The number too of those so foreordained is so fixed and determined, that it can neither be increased nor diminished.” See the Scotch Confession of Faith.

Is it possible for the original temper to lead man further into error and blasphemy than this ? Or can he, with all his seductive powers, induce any of our race endowed with reason, to adopt a principle so contrary to what reason most clearly shows, that God, who is infinitely just, as well as infinitely good, must reward or condemn his creatures according to their

deserts. This is the accusing plea of Satan and his fallen host, against the justice of their Creator, for having cast them forth, and delivered them over to eternal torments : and all those adopting it as an article of their faith ; imbibe thus a kindred feeling with their unblest inspirers. At such a doctrine the common sense of any heathen would recoil ; and yet this is the doctrine of those styling themselves *reformed christians* ; our modern *Cathari* ; *Puritans*, or the *pure*. Thus as Saint Paul avers, does “the very devil transform himself into an Angel of light.”—2 Cor. xi. 14.

It is remarkable here how error refutes itself, *MEN- TITA ES INIQUITAS SIBI*. “Iniquity hath belied herself.” Ps. 26. xii. It is declared in this horrid article of the Presbyterian faith, that God saves or condemns his creatures, “without any foresight of their faith, or good works, or perseverance in either !” and yet in the conclusion of this same article, it is affirmed that those whom he condemns, “are ordained to destruction and to wrath **FOR THEIR SINS !**” These last words, “for their sins,” are evidently put as a blind, to cover the revolting nakedness of the preceding blasphemy ; but they refute at the same time the whole atrocious assertion ; and upset the whole fabric which they so awkwardly prop. For, if those ordained to destruction and to wrath, are so ordained *for their sins*, then their sins are the cause of their doom, and not the undiscerning and capricious decree of the Creator. It follows hence by parity, that the faith and good works, and perseverance in them of the chosen in Christ, are the cause of their happy election. This is just what Christ himself assures us. “If thou wilt enter into life,” says he, “keep the commandments.” Matt. xvii. 19. : and again, “whosoever shall persevere unto the end, he shall be saved.”—Matt. 10, xxii.

Those believing in this predestinarian doctrine need care nothing what faith they hold, or what conduct they pursue. It were folly in them, from any higher motive than human consideration, to practice virtue, or abstain from vice; for nothing of theirs, as they imagine, can any way affect their future fixed and predetermined fate. Here is furnished by the enemy of all sanctity, a lulling spell, to calm the alarm of every guilty conscience; a soothing salve, to deaden the pain, and blunt the inward thrilling sting of that worm, which, if not killed in time by repentance, never dies: a sovereign antidote in fine, against all the wholesome horrors of remorse. Can the enemy of God and man carry his delusion farther; or the blind-folding spirit of error conduct to a more frightful extreme? Yet such is the detestable principle, which every Kirk of Scotland Minister must swear, and subscribe to, before he obtains a license to preach.

But in order to show, besides the impiety, the palpable absurdity of such a hideous doctrine; we shall suppose a case neither impossible, nor uncommon.

A Predestinarian returning home late and drunk, after supping with his friend, happens, in his reeling mood, to tumble into a ditch. There immersed in mud and mire, he consoles himself with the following judicious reflections: "God," says he, "from all eternity hath ordained whatsoever comes to pass; and whatsoever he hath foreordained, must necessarily come to pass." Then this mischance of mine, which has come to pass, was foreordained, and thereby was unavoidable. But "he has also foreordained whatsoever shall come to pass." Now it must come to pass that either I shall rise out of this ditch; or that I shall lie here. If then he has foreordained that I shall rise out of it; out of it I am sure to rise, without any trou-

blesome effort of my own: "for whatsoever God hath foreordained must come to pass." But if, on the contrary, he has foreordained that I shall lie here; were it not vain for me to strive to rise; since, "whatsoever God hath foreordained must necessarily come to pass?" This is good Presbyterian reasoning: and yet, whoever in such a case could use it, would be considered entirely out of his senses. And should he take no further steps to save himself, it is quite evident that he would lie so, till he perished.

But the supposed case of the drunk enthusiast is the real case of the Predestinarian. For he too, drunk with the fumes of false wisdom, and reeling wide from the path of truth and righteousness, when happening to fall into the gulf of sin, makes not the least effort to extricate himself from his perilous situation; but continues thus reasoning on, till he is surprised at last by death eternal. Yet might he well have escaped this misfortune, had he exerted himself to get out of his wretched plight; and instead of reasoning himself out of his senses, done as Saint Peter exhorts us all to do, "Use diligence" says he, "by good works, to make your calling and election sure."—2 Pet. 1, x.

XXXI.—OF TRADITION.

Protestants reject the traditions, or the oral testimony of the universal Church; and consider themselves bound to believe nothing but the *written word* or Scripture; and thus still, in direct contradiction to that very Scripture which they own themselves bound to believe; for in it they read the Saviour's formal declaration: "He who will not hear the Church, let him be unto thee as a heathen and a publican."—Matt. 18, xvii. But, say they, he bids us *search the Scriptures*. He did indeed bid his enemies, the Scribes and Pharisees, search the Scriptures; those

only of the Old Testament, for they had not those of the New to search ; but, like our Protestants, they prided themselves in their knowledge of the sacred writings, without however, understanding them properly ; since they recognized not him for the Messiah, whom these writings so clearly pointed out : "Search the Scriptures," says he to them, "for in them you think to have life everlasting ; and these are they which bear testimony to me."—John 5. xxxix. He did not say "in them you have life everlasting ;" for it is clear, they had it not, as they remained incredulous, though they had the Scriptures ; (and like our Protestants, misinterpreted them ;) "but in them you think to have life everlasting;" that which the Church, with similar propriety, and for the like purpose, still addresses to her Scripture searching adversaries. Did these search the Scriptures with minds open to conviction, they would find in them that we are commanded to hold as firmly the unwritten or traditional word of God as the written or Scriptural one. "Stand fast," says St. Paul ; "and hold the traditions which you have learned whether by word or by epistle." 2 Thess. 2. xiv. "Faith," says the same Apostle, "comes by the hearing : " Rom. 10. xvii, not then by the *reading*. For the reading, with leave for all to interpret, even the things which are hard to be understood exposes, according to Saint Peter, "the unlearned and unstable to wrest the Scriptures to their own perdition : " 2 Pet. 3. xv. and hence he affirms that "no prophecy of Scripture is of private interpretation."—2 Pet 1. xx. Our Saviour commands us to hear his lawful pastors as we would even himself. "He who hears you," says he, addressing them, "hears me," &c.—Luke 10. xvi. But to hear them is not to read : for, as we have seen above, and as Saint Paul affirms,

the letter kills, if interpreted wrong ; but interpreted right, as it must be by those whom Christ bids us hear, as if he himself were speaking to us, it is life. The Scripture then can never be separated from its authorised interpreters ; and these are according to Scripture, the Apostles and their lawful successors, the pastors of the Church.

Numberless are the Scripture texts, which show the necessity for the maintenance of the truths revealed, of *oral or traditional*, as well as *written* testimony. But, indeed it were quite needless to cite them, for common sense alone shews us that without the oral testimony, the written cannot exist. How do we know for instance, that the Scripture is the inspired word of God ? Not from the Scripture itself, but from the oral testimony of the Church. How does the Protestant know which books to include in the sacred code of Scripture ; and which to exclude from it ; for he rejects several which the Catholic admits ? Only from the oral testimony of his sect. Or should he say from his own internal conviction ; still this is not Scripture, but a distinct principle ; nothing better than his own oral testimony, when outwardly expressed.

It is strange that the Protestant without ever perceiving it, is constantly so at variance with himself in his religious belief.

He says he believes nothing but what is clearly expressed in scripture ; and yet he believes what is nowhere expressed in it.

1. That the Scripture contains the whole revealed word of God ; or, what is the same thing, that there is no unwritten word of God.

2. That the Books of *Tobias*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the two Books of the *Maccabees*, form no portion of the written word of God : for this his shorter code of scripture is the only true one.

3. That infants may be baptized, though they have not actual faith.

4. Though seemingly against scripture, that the *washing of the feet*, is not a sacrament.

5. Though against the clearest texts of scripture, and the repeated prohibitory threats of God; that the Sabbath, or the seventh day of the week, is no longer to be kept holy; but the Sunday or first day of the week, in its stead.

6. That in spite of Christ's promise to the contrary, *the gates of hell have prevailed against his Church*,

7. That Luther was the only one capable of setting her right again. This the Lutheran believes; though he finds no mention of such a reforming worthy in Scripture. He takes it on the oral testimony of his sect. The Calvinist, on a like authority, prefers Calvin, as a reformer of the primitive Church,—so does the Wesleyan Wesley, &c.

8. The Presbyterian believes his *Kirk of Scotland* the only true church of Christ: and Scotland the exclusively happy corner of the world, where it is established. A like belief is entertained by the Anglican of his parliamentary Church, and of his country, exclusively blest with its establishment.—But neither of them have any scripture for this belief, which they ground but on the oral testimony of their several churches. For neither Scotland nor England, nor their church-modelling parliaments, with their doctrinal statutes; are any where mentioned in the books of scripture; otherwise than as realizing the prophecies recorded in them of the great and many defections from the faith of Christ, which were to happen in the course of time.

XXXII.--OF THE PROTESTANT'S RULE OF FAITH.

But who can name and particularize all the Protestant *negatives* ; the ever contradicting and contradictory doctrines, broached by each reformer since Luther's days ? There is yet, however, one *negative* more, which, as common to all *protesting* sectaries, and the very source of all possible *negatives*, past, present, or yet to come, deserves to be particularly examined. It is the denial of all church authority to teach the faithful what they are to believe, and what they are to do, in order to secure their eternal salvation. The denial of this directive authority in the church is contained in the Protestant's *rule of faith* ; which is, not that so clearly laid down by the Saviour in Scripture, **THE VOICE OF THE CHURCH** : "he, who will not hear the church," says he, "let him be unto thee as a heathen and a publican :"—Matt. xviii. 17,—but *the written word of Scripture, as understood by every man of sound judgment.*

Experience, however, has shewn that this Protestant *rule of faith* leaves all, who follow it, open to every possible species of delusion. For there is no error or untruth ; there is no imaginable absurdity and extravagance ; there is no vice or criminal enormity ; which this rule may not sanction. It authorizes every one to father on the scripture his own mental aberrations, and every blasphemy that the devil can suggest. He, who misinterpreted from the beginning the word of God to man : and sought, by quoting Scripture, to tempt even the Saviour ; still tempts, and tempts successfully with the same plausible plea, all those who stop to listen to his sly expoundings.

This *rule of faith*, which Protestants boast of having received from Luther, is therefore well interpreted *the key of the bottomless pit* ; the fatal key, which

was given to him, who fell, like a *star from the heavens to the earth*. Apoc ix. 1. For that Heresiarch was a Monk, a priest, and a doctor, in the Catholic Church. He ranked therefore with those whom Christ calls "the light of the world."—Matt. v. xix. And, as we read besides in Daniel xii. 3, "they who are learned, shall shine as the brightness of the firmament: and they, who instruct many to justice, as stars for all eternity." But this key was given him only after his fall: when the body's preponderance over the spirit, and all the weight of his carnal propensities, having borne him downwards from his distinguished elevation; and immersed him in the sensual enjoyments of the earth; he was moved, like Lucifer, from his exalted station among the sons of God; and cast down for his proud resistance to God's authority; dragging after him, like his infernal prototype, many millions of his fellow creatures, who madly chose to follow his refractory example; and must therefore share in the punishment of his guilt.

It was, indeed, with the same fatal key, as no other could fit the infernal gate, that every preceding Heresiarch had been permitted to open only as much of it, as gave vent to his own particular heresy. But to Luther's keeping at last it was wholly consigned, with power to disclose at once the whole dark abyss; and give free egress to all the seductive powers it contains. It was given to him, that fatal key, as the distinctive badge of his power and pre-eminence on the side of the *adversary*; a power and preeminence the very reverse of those granted by the Saviour to his chief Apostle, whose merits were all of so opposite a character.

Peter had left *his all on earth* to follow Christ.—Matt. xix. 27. Luther had left Christ to follow the world. He had broken through all his solemn vows

and sacred engagements, to indulge without restraint in the sensual gratifications of the flesh. He had flung from him with scorn the yoke of Christ, which he had freely put on ; and, in the words of the enemies of God and of his Christ, was heard to exclaim : "let us break their bonds asunder ; and let us throw their yoke from us !" not attending to what follows in the same psalm, which he cited so ominously to himself and his adherents : "he, who dwelleth in heaven, will laugh at them : and the Lord will deride them."—Ps. ii. 3, 4.

Peter had openly affirmed the divinity of Christ ; and had thereby merited to hear himself styled the *rock*, upon which Christ said, "he would build his church, against which the gates of hell should never prevail."—Matt. xvi. 17. Luther, by denying the truth of this promise, has given the lie direct to Jesus Christ, and thus openly denied his divinity. Luther has therefore merited to be on the adversary's side, what Peter is on the side of the Saviour ; the chief apostle of the *negative falsehood* ; as Peter is of the *affirmative truth*.

To each, then, was given the key of his Master's kingdom ; to Peter that of Heaven, with power to open or shut its gates : to Luther that of the *bottomless pit* ; with power indeed to open but never to shut.—The high commissions too of both were granted for quite opposite merits and purposes ; Peter's for *affirming*, and to *affirm* ; Luther's, for *denying*, and to *contradict*. Peter's, to build up, and preserve entire : Luther's to pull down, scatter and destroy.

For the same opposite purposes were their commissions to be transmitted to their successors.—Peter's, transmitted to his successors, has all along preserved the unity and stability of the faith : and the church founded on him, *the rock*, is still, and will ever remain,

the same firm and indissoluble fabric : or, according to Saint Paul, *the pillar and ground of truth*.—1 Tim. iii. 15. Luther's, consisting wholly in denial and contradiction, transmits to his followers, an equal right to deny and contradict. Hence all with them is wrangling, discord and dissention ; often ending in civil broils, rebellion, war, and bloodshed. "The bottomless pit," says Bishop Walton, a Church of England dignitary ; "seems to have been laid open : whence locusts with stings have issued forth ; a numerous race of sectaries and heretics ; who have renewed all the heresies of old ; and added to them new and monstrous opinions of their own," &c. See his Polyglot, Prolog. &c. Indeed, heresies in former ages came but singly forth ; nor had the Church to contend but with one, or two at a time. But, ever since Luther's reformation was broached, she has had to work her way through endless growing swarms of such : a motly, clamerous, and discordant crew : agreeing together in nothing but in their fell hatred and opposition to her, the Church of the Redeemer.

By the Protestant's *rule of faith*, the scripture, which rightly understood, is the infallible word of God, instructing us in our belief, and directing us in our practice ; is thus laid before us as a snare ; just as it was before the Saviour himself by the original tempter ; Mat. vi. whoever strives to turn all our bliss to bane, in opposition to God, who turns all our bane to bliss.

In the mouths of the Saviour's true pastors, whom he commands us to hear, as we would himself, Luke x. 16, the scripture is the *word of life*. But in the mouth of the devil quoting it to tempt the Saviour ; and in the mouths of the fiend's inspired interpreters ; the same scripture becomes the impoisoned source of death ; as Saint Peter clearly testifies, where mentioning Saint

Paul's epistles, in which, says he, "there are certain things hard to be understood; which the unlearned, and unstable wrest, as they do the other scriptures, to their own perdition."—1 Peter iii. 15, 16; for, as he declares in another place, "no prophecy of scripture is of private interpretation."—2 Peter i. 20. In such distinct and positive terms does Christ's chief apostle condemn the arch-reformer's main and leading principle.

But let us take a nearer view of the Protestant's *rule of faith*, and see to what absurd extremes it leads all those who follow it.

They say their faith is grounded on scripture only, or *the written word*. But their *rule* itself, the foundation, on which they build their faith, is no where grounded on scripture; otherwise, let them shew me in all the scripture where we are commanded to hold nothing as our rule of faith, but *scripture*; and that too *as interpreted by every man of sound judgment*. Let them shew me also where scripture declares itself to be, what they believe it, "the entire revealed word of God;" since, on its own testimony we find that several books of it have been lost. And St Paul mentions, besides, as the revealed word of God, since he commands us to *stand fast by them* — 'Traditions learned by word, as well as by epistle.'—2 Thess. ii. 14. Let them prove to me, in fine, from scripture, that the only books of it, which they retain, are genuine scripture; and those, which they reject, spurious. Till they do this, which they never can; they must own that their *rule itself of faith* is not grounded on scripture; and that therefore the other articles of their faith, as built upon that rule, are not grounded on scripture; but on a false bottom, and an imaginary foundation. The truth is, as Saint Augustine observes, we must believe the Church, before we can believe the scriptures.

From her we have received them as *the written word of God*, and as such we acknowledge them only on the authority of her declaration.

The Protestant's Rule of Faith, besides, is a most unsure and fallacious one. For, in this must all agree with me, that no scripture can be a sure *rule of faith* which is liable to be misunderstood. But all scripture is liable to be misunderstood without an "infallible interpreter." Is every Protestant, then, that "infallible interpreter? Assuredly not. Is any Protestant, an "infallible interpreter? Who dares say he is? Then no Protestant is sure that he rightly understands the Scripture. Then no Protestant can pretend to have a sure Rule of Faith.

Protestants say their Rule of Faith is "scripture as understood by every man of sound judgment." Are Protestants then, the only "men of sound judgment" in the world? Is no Catholic "a man of sound judgment?" Should he be so, then they must own that his interpretation is as good as theirs. Then according to their *Rule of Faith*, two contradictory interpretations are equally true.

If, as their rule directs, every one is to abide by no interpretation but his own; for on this plea did they reject the interpretation of the Catholic Church; why do so many of them abide by Luther's interpretation, and call themselves *Lutherians*; others by Calvin's, and call themselves *Calvinists*; as do also the *Wesleyans*; the *Whitfieldites*; *Cameronians*; *Muggletonians*; *Southcolonians*; and a thousand others; who square their faith, not every one by his own interpretation of the Scripture; but by that of the several worthies, men or women, authors of the sects to which they belong; and which bear the names of their several founders.

Strange, that they who can reject, as *fallible* and uncertain, the uniform and never varying interpretation of the Catholic Church, which has been taught and believed for upwards of eighteen hundred years by all her pastors and people ? millions and millions of men of as *sound judgment* as Protestants ; should receive, as a surer testimony, the whimsical, ever-varying and contradictory interpretation of every dogmatizing quack, and self-commissioned Apostle ! that, refusing scripture, as their *rule of faith*, with the interpretation of such a Church ; the Church of all ages and of all nations, since our Saviour's time ; they should take it, as such, each with his own private interpretation ; or with that of whomsoever he thinks a better guesser than himself ! But this, however unaccountable, our Saviour has told us, would be the case. "I come in the name of my father," says he, "and you receive me not. If another shall come in his own name ; him you will receive."—John v. 43.

In relying on the testimony of the Catholic Church, the acknowledged first and oldest of all Christian Churches ; consequently the one, to which all the promises of Christ were made ; the one therefore which he said, he built upon the rock, and against which, he assured us, the gates of hell should not prevail ; which he commands us all to hear, or be accounted as Heathens and publicans : to the legitimate Pastors of which he bids us hearken, as to himself ; declaring that he himself would be with them at all times, even to the end of the world : together with his holy spirit, the spirit of truth, who would guide them into all truth, and bring to their minds all things, whatsoever he had spoken to them : concluding the whole of his promises with the solemn asseveration that "Heaven and Earth should pass away, but that his words should ne-

ver pass away ?" In relying on the testimony and interpretation of such a Church, we but obey the saviour's command. But who is a Luther, a Calvin, or a Wesley ; or that *any man of sound judgment* ; whose interpretative authority is greater than hers ; or where in all scripture, the Protestant's rule of faith is any mention made of such individuals, and their interpretative authority ?

We admit not say the Protestants, any interpretation as human, or the word of man, but as divinely inspired : "For the spirit breathed where it will"—John iii. 8—and we consider all those, whose interpretation we prefer, as having the Holy Ghost for their interpreter.

If the Holy Ghost is their interpreter, he interprets then, either to all, or only to some. If to all, why do not all agree in their interpretations of scripture : for the spirit of truth cannot say yea and nay to the same thing ! If only to some, how am I to know that some : for no miracle is wrought in proof of their opinion ? The Presbyterians tell me that they are that some. The Anglicans say, no : for we are that some. The Methodists assure me that they are the very some. Nay, the unchristened Quakers maintain that they are the only some. There is not a sect, no, nor a single individual, man, woman or child among them, who may not claim an equal right to press, all and each, their particular opinion upon you, as the sole inspired and true one. And who can show me the vanity of such a pretention, where an equal right to interpret is granted to all ; and no miracle is wrought to decide the question ?

Thus do they, in the application of their Rule of Faith, make perfect fools of one another ; and by their endless variations, mad freaks, inconsistencies and

contradictions, induce those, whom they have led away from the knowledge and consideration of the first revealed and only true religion, to regard Christianity at large as one huge mass of absurd and irreconcilable contradictions. How, indeed, can such do otherwise, judging as they must, of the whole, by the odd and uncouth fractions of it, with which alone they are acquainted? In this, at last, do we see fast ending their so much boasted Reformation?

But the rare absurdity in their Rule of Faith is, that it grants, and at the same time denies to each, the right of interpreting. It grants it to every one interpreting for himself: it denies it to every one interpreting for others. That is, it authorizes every one to consider his own private interpretation, as divinely inspired, and unquestionably true: but it forbids him to press it, as such, on the belief of others, who are not bound to receive it; nay, who are bound to reject it, as but the fallable and unsure interpretation of Jack, Martin, Henry, or whom you please. Thus their Rule divides, but does not unite. It scatters, but does not gather with Christ.—Luke xi. 23. And hence, the foolish man's house is justly said to be built upon sand; no two particles of which unite or adhere together.

Protestants unite but in heaps together, like the dust or sand, loosely agglomerated by the winds; as Lutherans, Zuinglians, or Sacramentarians, Calvinists, Anabaptists, Baptists, Pedobaptist, Anglicans, Hugonots, Presbyterians, Independents, Seceders, Puritans, Arminians, Burghers, Anti-Burghers, Sweede burghers, Ubiquitarians, Lilurtians, Servetians, Muncerians, Beucheldians, Socinians, Bidillians, Unitarians, Antitrinitarians, Latitudinarians, Antinomians, Osicendrians, Johnsonians, Menonists, Labadists, Methodists, Wesleyans, Whitefieldites, Huntingdonites, Melchio-

rites, Adamites, Heutites, Killhamites, New Jerusalemites, Mormonites, Irvingites, Campbelites, Taitites, Millenarians, Stancarians, Cameronians, Muggletonians, Hutchinsonians, Southcotonians, Haldinians, Supralapsarians, Sublapsarians, Sabbatarians, Baxterians, Necessitarians, Swenkfeldians, Sandimanians, or Glassites, Moravians, Denkiens, Avesdorfiens, Bereans, Libertines, Seekers, Sliders, Swaddlers, Tumblers, Jumpers, Quakers, Shakets, Dunkers Ranters, Revivers, Expectants, Familists, Catharists, Separatists, Destructionists, Materialists, Universalists, Free-thinkers, Deists, Sceptics and our whole Mock-Philosopher-Tribe; with a thousand other dissentient sects; all the foul spawn of Luther's reformation; to which we might add all the heresies, that ever went before it; but whose names, except with the learned, are buried in oblivion; only those of its immediate pioneers and fore-runners being ever mentioned in modern controversy: such as the Waldenses, the Albigences, the Wicliffites, the Hussites, &c. &c.—But like the sand, they have all a tendency to separate. Their Rule of Faith destroys all the cohesive quality, by making every one independent of all the rest; authorising, every man of sound judgment, (and who is not a man of sound judgment, at least in his own opinion?) to interpret, judge and decide for himself: nay, forbidding him to rely on the judgment of others: for that were contrary to his adopted rule, and subversive of his reforming principle. Thus every particle of their several heaps remains; and should, from its disjunctive principle, remain quite unconnected with the rest. And, indeed, in proclaiming themselves the followers of any one's opinions, they are evidently transgressing their professed Rule of Faith, by thus building their faith, not, as they pretend, on the purely

written word, but on its interpretation by the individuals, men, or women, whose disciples they profess themselves to be.

The truth is, the Protestant is forced by his *Rule of Faith*, to affirm and deny the same thing. He is the *yea* and the *nay* together ; which Saint Paul in his preaching so loudly disclaims.—2 Cor. 1. 18, 19. He declares by his *Rule*, in rejecting the instructive authority of the Catholic Church, that he will abide by no man's interpretation, but his own ; nor acknowledge any directing authority on earth, in the choice of his creed ; and yet he abides by the interpretation, and submits to the directing authority, of him, or her, who formed the sect, to which he belongs ; the appellation of which he has assumed.

Still, after all, in rejecting, according to his *Rule of Faith*, all human interpretations as fallible, and the word of man : ought he not, for consistency's sake, to reject also his own, which is likewise human, and as fallible as that of every other, which his rule compels him to reject ? And then, what would his rule of Faith be reduced to ? To the dead letter of the Scripture, without any interpretation whatever. "To the letter that kills, without the spirit that gives life." —2 Cor. iii. 6.

Still, if the Protestant must err, (and err, he must, without, what he does not pretend to have, an infallible guide ; and the moment he steps aside from the sole path of truth, the further he goes, the more he strays :) it were less inconsistent and absurd for him, even in his error, to abide by his originally adopted separative principle, the scripture, as interpreted by himself alone : and not so contradict himself, by proclaiming this to be his *Rule of Faith* ; and yet, while he rejects the interpretation of the whole Catholic Church ; and affects to be his own sole interpreter ; allowing

himself to be swayed by the interpretation of every upstart dogmatizer : for by such discrepancy betwixt his words and deeds, he verifies the sayings of the Psalmist : *MENTITA EST INIQUITAS SIBI*—Iniquity hath lied to herself.—*Ps. xvi. 12.* Of this indeed, he seems sensible at last ; and is resolved to be no more guilty of such glaring inconsistency. He now therefore resumes his original rule, the purely written word ; and claims that right, which Luther did, of being his own sole interpreter ; an unfettered, independent, self-taught expounder. It has, however been wisely affirmed, that “he who hath himself for his master, hath a fool for his scholar.” And Solomon says that “there is more hope for a fool, than for one who is wise in his own conceit.”—*Prov. xxvi. 12*—Still, unwilling to look back to that Church, whose authoritative interpretation he has rejected ; and finding himself so befuddled and bewildered by the various and contradictory directions of others, he is finally resolved to trust to none but himself, authorised as he is, so to do by his original Rule of Faith, and the admitted vital principle of the Protestant Reformation. The Bible then he now proclaims as the only thing needful : the Bible, without note or comment : the Bible, in fine, and nothing but the Bible!!!

Down then with all Church establishments. For why maintain, at such an enormous expense, with all their wives and families, a scripture expounding Clergy : whose expositions none are bound to receive : nay, which all are bound to reject ; as the fallible word of man, and not their Rule of Faith, the written word or Bible ? As the Bible is now their all in all, what further expense need they be at, than the price of one ? Thus, that stone, against which at first they stumbled and were broken, now rolling over them, will grind them all to powder.—*Matt. xxi. 44.*

Here, then, at length, is seen the destroyer's work in good earnest, and all the motley fabric of falsehood and folly is on the point of ending, in the very principle, in which it first began ; the right assumed by every one of interpreting the scripture for himself, and of fashioning his faith accordingly. The scorpion shall then have stung itself ; and the Bible, which was the *Alpha*, will prove the *Omega*, of the Reformation.

Under this new form, which Protestantism is fast taking ; the very one it took at first, when Luther said *he stood alone*, and which, for consistency's sake it should have kept, for Protestantism is not an uniting, but a dividing ; not a congregating but a dispersing principle : under this renovated or reviving form, the whole reformation will undergo a complete and wonderful change. At the touch of that magic wand, which its latest inspiring spirit is just now waving over it ; we shall see all its Churches, Chapels, Tabernacles and Conventicles ; with all their Pulpits, Pews, Bells and Steeples, vanish like the nightly Fogs, before the breezy breath of the morning. Its prophets will be left behind, but stripped of all their distinctive coverings. The Shovel Hat, and Band : the powdered Wig : the skirt that hides the Bishops Breech ; the broad brimmed beaver, and square tailed Surtout, shall all melt in air, and disappear ; leaving their late wearers an undistinguished group in their own natural shapes and dimensions.

In this, its latest, simplest, perfect state ; just ending where it first began . their religion will consist in an uncommented bible : for the turnishing forth of which however there must be, what is called the raw material ; that is, rags to make paper of. There must also be a paper mill, with types besides, and printing press ; but, above all, a careful printer. No other teacher will be required, or allowed, besides the *A*, *B*,

C, man ; or reading master. Should missionaries be sent abroad ; they must be neither tract-pedlers, nor scripture expounders ; but, simply and solely, bible venders ; on the quality of whose wares will depend the preference shewn them by their sustomers.

Yet, after all what is the unlettered clown to do for a proper Rule of Faith ; for to him the Bible is a sealed book ; and as useles as spectacles were to the blind and sightless ? What are also those to do, who cannot, perhaps afford the price of one ? Yet such, without a Bible, have no Rule of Faith. Without a Rule of Faith, they cannot be true believers. If not true believers, they cannot be saved. Therefore, without knowing to read, they cannot be saved. Without the means of procuring a Bible, they cannot be saved. The blind without sight, and the dim or short-sighted, without spectacles, cannot be saved. Without rags, paper, a printing press, and a careful printer, no one can be true believer, or expect salvation !!!

CONCLUSION.

Such are the principal negatives, which constitute the Protestan'ts creed. These are all his own ; and all that he can call his own. Yet let him not boast of his property ; for, as his all is negative : his all, is nothing. The positive portion of his belief is not Protestant, but Catholic. He holds it, with that scripture, which he affects so much to prize, of that very Church, against which he protests. And by granting part and denying part of her doctrine ; he is *yea*, and *nay*. Or, rather, he is always *nay* : for the affirmative *yea* belongs to the Catholic.

ERRATA.—P. 18, line 2, for "more be," read "be more." P. 21, for "omniscience," read "omnipotence." P. 23, line 19, for "it to," read "it to be." P. 31, line 23, deleatur "and." P. 42, line 21, for "palpable," read "palatable." P. 63, line 13, for "precursors," read "precursor." P. 66, line 21, for "head," read "heed."



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